

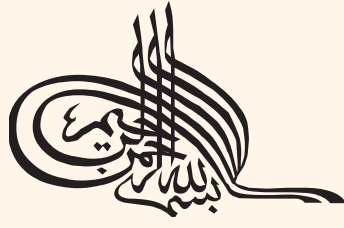
TEXTBOOKS

FIQH

- ACCORDING TO SHAFI'I SCHOOL OF LAW -

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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FIQH

- I -

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TEXTBOOKS

FIQH -I-

(ACCORDING TO THE SHAF'I SCHOOL OF LAW)

Authors

Hasan Serhat YETER



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CHAPTER 1

THE SCIENCE OF FIQH

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- A. THE DEFINITION OF THE SCIENCE OF FIQH
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 - II. Terminological definition of the term Fiqh
- B. THE IMPORTANCE OF THE SCIENCE OF FIQH
- C. THE SUBJECT AND AIM OF THE SCIENCE OF FIQH
 - I. The Subject of the Science of Fiqh
 - II. The Aim of the Science of Fiqh
- D. THE CHARACTERISTICS OF THE SCIENCE OF FIQH
- E. MAIN BRANCHES OF THE SCIENCE OF FIQH
- F. FIQH, SHARI'A AND ISLAMIC LAW
- G. THE RELATIONSHIP OF THE SCIENCE OF FIQH WITH OTHER SCIENCES



PREPARATORY WORKS

1. Use a dictionary to find the meaning of the word fiqh.
2. Discuss the meaning of the following hadith: "When Allah wishes good for someone, He bestows upon him the understanding of religion."
3. Find and examine a book on fiqh; provide information concerning the subjects of the science of fiqh.
4. Research the relationship between fiqh and other Islamic sciences.

A. THE DEFINITION OF THE SCIENCE OF FIQH

I. Literal definition of the word fiqh

The Arabic word fiqh (الفقه) literally means, “to understand in depth, to grasp, and to comprehend”. In the Qur’an, it and its derivatives are mentioned in twenty places. In these verses, the meaning of the word fiqh is utilized as “deep understanding” and “comprehension” corresponding to its literal meaning.

In addition to the above-mentioned literal meanings, the word fiqh is used in the sense of comprehending the subtleties of matters that are directly related to religion. Some of the hadiths that consist of the word fiqh are as follows:

- “A person who says the following demonstrates religious comprehension (fiqh), regarding matters that he does not know, “I do not know, but Allah knows best.”
- “Keeping the prayer long and sermon short is one of the signs of a person’s religious comprehension (fiqh).”
- Once, the Messenger of Allah (pbuh) warned Abdullah b. ‘Amr for his excessive recitation of the Qur’an and said, “... do not finish reciting it in less than three days otherwise you will not comprehend (fiqh) the Qur’an.”

The term faqih is used for the person who is engaged in the the science of fiqh and its plural form is fuqaha.



“Fiqh is the knowledge of a person concerning what is good and bad for him (pertaining to actions and behaviors, and the rulings about them.)”

II. Terminological definition of the term Fiqh

There are three important terminological definitions of the word fiqh, briefly known as “knowing religious rulings along with their proofs”:

1. Imam Abu Hanifa defines fiqh as follows:

الْفَقْهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَ مَا عَلَيْهَا

“Fiqh is the knowledge of a person pertaining to the rulings of what is good and bad for him.”

2. The definitions made by Imam Shafi’i is as follows:

الْفَقْهُ الْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ مِنْ أَدَلَّتْهَا التَّفْصِيلِيَّةِ

“Fiqh is the knowledge of religious-practical rulings deduced from the detailed sources.”

3. According to the first article of Majalla, which is a legal code prepared in the Ottoman Empire as a result of many years of labor, the term fiqh is defined as follows:

“The science of fiqh is the knowledge about the religious-practical matter s.”

B. THE IMPORTANCE OF THE SCIENCE OF FIQH

Fiqh is a science that teaches us what things religion requires us to do and what we are not allowed to do. It is for this reason that fiqh is considered the most important science among all Islamic sciences as it is directly related to the daily life of a Muslim and his/her conduct.



LET US READ

Allah's Messenger Muhammad – peace and blessings be upon him- said:

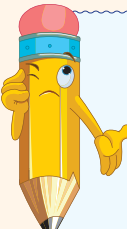
“When Allah wishes good for someone, He bestows upon him the understanding of religion.” This hadith shows how important and a respectful task a deeper religious understanding and fiqh is in the presence of Allah.

The Prophet (pbuh) informed and commanded us to learn the rulings pertaining to these matters and study them well:

“Before you are appointed to the administration of a task, understand the religion well.”

The Companions, who comprehended the importance and need for fiqh, would sit together at night and discuss the topics related to fiqh. Abu Darda, a notable Companion of the Prophet, said the following: “In my opinion, spending one hour studying fiqh is better than spending a whole night engaged in acts of worship without studying fiqh.”

Therefore, an individual should know thoroughly the religious-practical (fiqh) matters related to his life. Caliph Ali (r.a.) pointed out the importance of fiqh in trade as follows: “One who does trade without having knowledge in fiqh is prone to falling into riba (interest).”



LET US REFLECT

Caliph Umar (r.a.) highlighted the necessity to prefer persons with knowledge of fiqh when appointing governors: *“Whosoever appoints someone as a leader for their people because of his knowledge in fiqh, he will be of great benefit for himself and for his people as well. Whoever gets appointed without knowledge in fiqh, he will lead both himself and his people to destruction.”*

(al-Darimi I, 79)

C. THE SUBJECTS AND AIM OF THE SCIENCE OF FIQH

THE SUBJECTS OF FIQH

'IBADAT (Acts of Worship)	MU'AMALAT (Daily Transactions)	'UQUBAT (Crimes and Punishments)
Taharah (Purification), Wudu' (minor ablution), Ghusl (major ablution), Tayammum (dry ablution), Salat (Ritual Prayer), Sawm (Fasting), I'tikaf (Seclusion), Zakat (Almsgiving), Fitra (Almsgiving), Qurban (sacrifice), Hajj (Pilgrimage), 'Umrah (minor pilgrimage), Kaffarah (expiation), Vow, Oath	Munakahat (marriage), Mufaraqat (divorce), Faraid (inheritance), Wasiyyah (wills), trade, Rent, partnership, trials (judicial proceeding), Testimony, Siyar (Law of Nations), Law of War and Peace	Violations, Qisas (retaliation), Diyyah (blood money), Hudud (Punishments), Theft, Drinking alcohol, Zina (adultery), Apostasy

I. The Subject of the Science of Fiqh

The science of fiqh teaches the rules pertaining to the actions of a legally liable believer. The main subjects of the science of fiqh are as follows:

1. The relationship between people and Allah ('Ibadat or Acts of Worship): This main branch of fiqh is related to the acts of worship. In this regard, there are about one hundred and forty verses in the Qur'an. It consists of the following subjects:

- a) Issues related to Purification (Taharah): Physical and spiritual impurities, Major and minor ablution, tayammum, issues related to women's special states, etc.
- b) Physical acts of worship: Salah (ritual prayer), Sawm (fasting), I'tikaf (retreat in a mosque during the month of Ramadan).
- c) Financial Acts of worship: Zakat (almsgiving), Fitrah (almsgiving paid in Ramadan), Qurban (animal sacrifice).
- d) Physical and Financial acts of worship: Hajj and 'Umrah (major and minor pilgrimage)
- e) Kaffarah (Expiations): Killing a person accidentally, expiations for fasting, zihar, breaking an oath, to get hair shaved while being in the state of ihram
- f) Vows and Oaths: Making a vow, types of oath etc.

2. Relations with other people (Mu'amalat - or transactions): This main branch is related to social life. In this matter, there are about seventy-five verses in the Qur'an. It consists of the following subjects:

- a) Rulings related to family (Munakahat [marriage], Mufaraqat [divorce]): Rulings regarding engagement and marriage, Marriage law, divorce, nafaqa (Alimony), 'iddah (women's waiting period before a new marriage), mahr (dowry) etc.
- b) Rulings regarding inheritance and wills (Faraid and wasiyyah): the ceremonies related to the dead, leaving a bequest, etc.
- c) Rulings related to financial matters: Buying-selling, rent, corporation, surety bond, money order, etc., rahn (security) etc.
- d) Rulings regarding the relations between the nations (Siyar): Principles of war, peace, rights of non-muslims in Muslim countries etc.

3. Rules related to sanctions ('Uqubat): This main branch is about crimes and punishment in this World. There are about fifty verses in the Qur'an on this subject. It consists of the following subjects:

- a) Crimes and Punishments of murder or injury (Jinayat): Qisas (retaliation), diyyah (blood money) etc.
- b) Had punishments: Punishments for theft, adultery, consuming alcohol, apostasy etc.

II. The Aim of the Science of Fiqh

The particular aim of fiqh is to teach the relevant religious rulings to people, along with their sources. As for its general aim, it is to teach Muslims their religious obligations, and to inform them of what leads to happiness both in this World and in the Hereafter.

D. THE CHARACTERISTICS OF THE SCIENCE OF FIQH

The science of fiqh has many special characteristics. The most significant of them are:

a. Its source is the Revelation (wahy): The Qur'an and the Prophet's Sunnah are the main sources of fiqh. In cases, whose rulings are not clearly defined in the Qur'an or Sunnah, Muslim jurists determine the ruling for the case in question by making an analogy to similar cases found in the Qur'an and Sunnah.

b. It encompasses all aspects of life: The religion revealed by Allah Almighty encompasses all aspects of human life. People have responsibilities towards themselves, their families, their environment, and their Creator. Fiqh is the science that teaches them about those rights and responsibilities. It also defines the principles of administering a nation and defines how such relations should be with other nations. Therefore, fiqh is a very comprehensive Islamic science.

c. It has connections with ethics: The rulings established by fiqh are in accordance with Islamic morals and ethics. Fiqh diligently aims to protect much needed virtues such as honesty, righteousness, justice, rights of others etc.

d. It aims for the welfare of both individuals and society as a whole: Fiqh observes not only the common benefits of Muslim society but also the benefits of individuals as well. It pays attention not to restrict the individual freedom provided that it does not conflict with the public good.

e. Its rulings are appropriate to be applied at all times: Fiqh gives the authority to qualified Muslim jurists to issue rulings for newly emerged problems based on arising circumstances. Thus, fiqh can produce rulings that are applicable at all times and in all circumstances.



E. MAIN BRANCHES OF THE SCIENCE OF FIQH

There are two main branches of the science of fiqh:

a. FURU' AL-FIQH: It is the branch of fiqh that explains the practical rulings of Islam such as rulings related to ritual prayer, fasting, obligatory alms, sacrifice, marriage, divorce, etc. together with their proofs from the sources.

b. USUL AL-FIQH: It is the branch of fiqh that shows the methods of deduction of religious rulings presented by Furu' al-fiqh, explains the general principles, provides information about the schools of Islamic law, and teaches how to evaluate the incidents from a different perspective.

F. FIQH, SHARI'A AND ISLAMIC LAW

Fiqh, Shari'a and Islamic law are concepts that have similar meanings and are at times used interchangeably. However, there are actually some nuances between their meanings.

Fiqh refers to the knowledge dimension of religion related to practices, and provides mostly information about the acts of individuals. Fiqh is accepted as a science, and issues related to the individual's relationship with his Creator, especially the acts of worship, are examined in the courses of fiqh.

Shari'a refers to the practical dimension of religion. It is used as synonymous with the term fiqh. The term "shari'a" used in the Qur'an and Sunnah refers to the rulings of Allah, and the mundane, social and governmental dimension of divine order. Allah Almighty commands us in the Qur'an to follow the shari'a

as follows, “**And, finally, [O Muhammad,] We have set you on a shari’a by which the purpose [of faith] may be fulfilled: so follow you this [shari’a], and follow not the likes and dislikes of those who do not know [the truth].**” (al-Jasiya, 45: 18)

The Holy Qur’an frequently mentions the shari’as of earlier prophets, such as “the Shari’a of Moses” (al-Maida, 5: 48, 49, al-Shura, 42: 13, 21).

The term *shar’i* often used in connection with the term *fiqh* means religious. While the term *tashri’* means establishing a shari’a and promulgating a law, the word *mashru’* coming from the same root denotes the things that are suitable and in accordance with the shari’a, and the law. Moreover, *Shari’* means the law maker, which is a term used for Allah Almighty as the One who send the law, and His Messenger who delivers the shari’a to the people.

Islamic Law is the science that deals with the dimension of law related to the state. Today, this term is also used as synonymous to *fiqh*. In the courses of Islamic law taught at universities, the fact is conveyed of how Muslims can attain happiness and lead peaceful and tranquil life when the Muslim state acts carefully in applying the shar’i principles. In such courses, comparisons with other legal systems also take place.

INFORMATION BOX

Some rulings of *fiqh* are unalterable. These are called *ta’abbudi* rulings. The rulings are clearly expressed in the verses of the Qur’an and authentic sayings of the Prophet Muhammad (pbuh). Fasting in the month of Ramadan is an example of this type of rulings.

Some other rulings may change in accordance with the change of time and circumstances. These are called *ahkam ijthadi* (*ijthadi* rulings). Calling *adhan* from a minaret can be given as an example of this type of rulings.

G. THE RELATIONSHIP OF THE SCIENCE OF FIQH WITH OTHER SCIENCES

a. The relationship of *fiqh* with the science of Qur’anic exegesis (tafsir): The science of Qur’anic exegesis examines the Holy Qur’an, explains the meanings of the verses, and deals with the occasions of the revelation of the verses. The information and interpretations provided by the science of Qur’anic exegesis are very important in defining the rulings in *fiqh*.

b. The relationship of *fiqh* with the science of Hadith: The science of Hadith examines the sayings, actions and tacit approvals of our Prophet (pbuh). It establishes the authenticity of the hadiths and the characteristics of the narrators of the hadiths. When a legal ruling is needed to be established, Muslim jurists first check the Holy Qur’an and the Sunnah of the Prophet (pbuh). Hadiths play a determinative role in the issuance of legal rulings.

c. The relationship of *fiqh* with the science of Siyar: *Siyar* is the study of our Prophet (pbuh)’s life, character, behaviors, state administration, battles, and reactions in the face of events. When *fiqh* needs to issue rulings for new cases, it also benefits from the data provided by study of *siyar*. Since the Sunnah is the second source of *fiqh*, it can be learned from both the hadiths and the *siyar*.

d. Other sciences from which the science of Fiqh benefits: The science of fiqh also benefits, whenever necessary, from the history of Islam, the history of sects in Islam, the study of Islamic creed, and Sufism.

When the ruling of a case is needed to be deduced from the sources, it is also necessary to have knowledge about the worldly sciences related to the case in question. This is because the science of fiqh benefits from other scholarly fields such as sociology, psychology, medicine, biology, geography, history, literature, and language. We would like to present the following information as an example for the relationship between fiqh and such sciences:

The relationship of fiqh with Philosophy and Logic: In order to prove the validity of its rulings and explain their justifications, the science of fiqh offers some explanations. When doing this, fiqh benefits from the methods of philosophy and logic. Even though when issuing his legal views it is the main sources that a Muslim jurist examines first, he also employs his independent reasoning, logic and constructs analogies.

The relationship of fiqh with Sociology: Sociology is the science that deals with society and its customs and traditions. Fiqh also accepts social practices, customs and traditions as a valid source for determining rulings.

The relationship of fiqh with Psychology: When the science of fiqh looks for the ruling of an action of a person, it pays attention to the psychological state of that person. For example, fiqh teaches that a person is not deemed responsible for oaths that he took when he was so angry that he did not know what he was saying.

The relationship of fiqh with Language: In order to be able to deduce rulings from verses, one should know Arabic proficiently, because Arabic is the language of the Qur'an.

When one does not know these scholarly fields related to the case in question well enough, one cannot determine its legal ruling. Without knowledge of the historical development of a case, geographical location, a person's biological development, or the meaning of a word, it would not be possible to issue a ruling about it.





REVIEW QUESTIONS

1. What is the literal and the terminological meaning of the word fiqh?
2. How does Imam Shafi'i define the word fiqh?
3. Who can be called a faqih? What are the benefits of being a faqih?
4. Explain the words hukm and ahkam.
5. What are the subject of the science of fiqh?
6. What are the particular and general aims of the science of fiqh?
7. Tell the characteristics of the science of fiqh.
8. What do the terms furu' al-fiqh and usul al-fiqh mean?
9. Explain the relationship between the terms fiqh and shari'a.
10. Give examples for the relationship between fiqh and the other Islamic sciences.

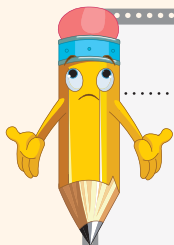


FILL IN THE GAPS

Fill in the gaps in the following sentences by using the words given below.

(mu'amalat, taabbudi rulings, 'ibadat, fuqaha, 'uqubat, faraid)

1. Rulings regarding inheritance are examined under the title of in fiqh.
2. Scholars who are able to deduce rulings from religious sources and who know the rulings and their proofs are called
3. Unalterable and fixed rulings that are clearly addressed in the Qur'an and Sunnah are called
4. The major subjects of fiqh are and



TRUE-FALSE QUESTIONS

1. () A person who has read a book on fiqh is called a faqih.
2. () Under the heading of uqubat, which is one of the major subject of the science of fiqh, the crimes and punishments of this world are examined not those of the hereafter.
3. () When the term siyar is mentioned in the science of fiqh, one should understand the life of the Prophet Muhammad (pbuh).





MATCH THE FOLLOWING

1	Scholar of the science of fiqh		A person with the authority to make <i>ijtihad</i>
2	Mujtahid		Munakahat
3	Family Law		Law of Crimes and Punishments
4	Fiqh		Ruling that may change over time
5	Ahkam ijtimadi	1	Faqih
6	Uqubat		Deep understanding, comprehension



FILL IN THE GAPS WITH THE MAIN SUBJECTS OF THE SCIENCE OF FIQH

Salat	'Ibadat	Wudu'		Munakahat	
Cinayat	Uqubat	Hadd punishment		Siyar	
Qurban		Mufaraqat	Muamalat	Qisas	Uqubat
Diyyah		Kaffarah		Sawm	



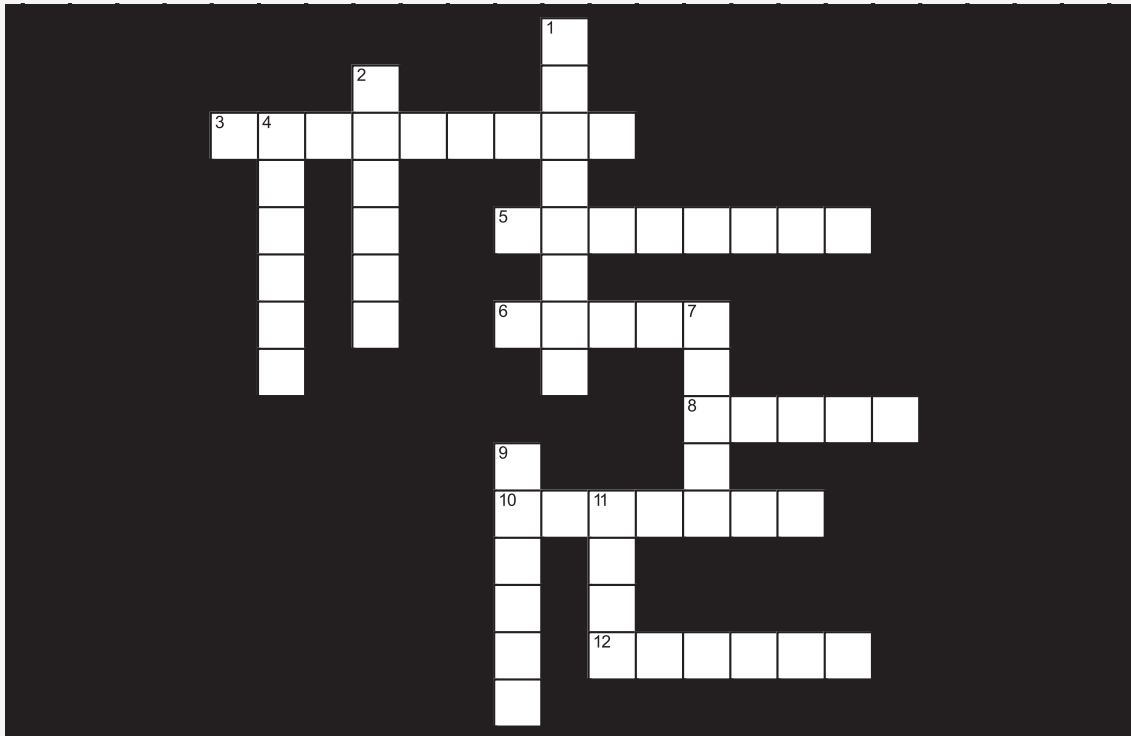
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I	I	F	X	A	D	U	I	Q	A	H	H
S	P	R	A	M	I	J	B	U	I	U	A
A	A	S	Z	A	Y	T	A	B	D	A	P
S	H	H	D	L	Y	A	D	A	W	W	V
Y	K	A	V	A	A	H	A	T	K	K	M
Z	H	R	O	T	H	I	T	X	A	X	P
A	J	I	W	S	S	D	W	A	M	R	P
O	M	A	H	A	D	D	F	I	Q	H	W

FIQH
 FAQIH
 MUJTAHID
 SHARIA
 FUQAHA
 MUAMALAT
 IBADAT
 UQUBAT
 FARAIID
 QISAS
 HADD
 DIYYAH
 VOW
 ITIKAF



CROSSWORD PUZZLE



→ 3. Family Law, the term used for the issues related to marriage and the marriage contract.

5. The general term used for the financial and physical acts of worship in order to ask for atonement, by a person who has violated certain religious bans and is therefore responsible to fulfill them.

6. The act of worship, which constitutes the main pillar of Islam.

8. The financial act of worship known as “the bridge of Islam”.

10. The Arabic term used for purification.

12. The Arabic term for the blood money paid to the victim or the victim’s relatives if they do not insist on retaliation or if retaliation becomes impossible to fulfill for a valid reason.

↓ 1. The fiqh term used for the rules regulating the human relations between individuals, relationship between individuals and the state or the legal, administrative, financial, economical, and civil relations between the states.

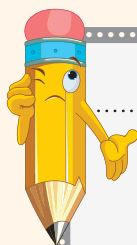
2. The fiqh term used for the division of inheritance.

4. The general title used in the books of fiqh for the subjects related to crime and punishment.

7. Punishments that are authorized by the head of the state according to Islamic law.

9. The term used for seclusion to a mosque in the last ten days of the month of Ramadan.

11. The punishments defined by the Qur’an and Sunnah.



MULTIPLE CHOICE QUESTIONS

1. Which of the following is Hanafi School's definition of fiqh?
 - A) The science of fiqh is the knowledge about the religious-practical matters.
 - B) Fiqh is the knowledge of religious-practical rulings deduced from the detailed sources.
 - C) Fiqh is the knowledge of a person pertaining to the rulings of what is good and bad for him.
 - D) To know the religious ruling about every single subject.
2. Which of the following consists of words with the closest meaning of fiqh?
 - A) To know, to find
 - B) To research, to analyze
 - C) To comprehend, to understand
 - D) To teach in detail, to realize
3. Who said the following statement: "In my opinion, spending one hour studying fiqh is better than spending the whole night engaged in worship without studying fiqh"?
 - A) Ali (r.a.) B) Muadh b. Jabal (r.a.)
 - C) 'Umar (r.a.) D) Abu al-Darda (r.a.)
4. Which of the following main subjects of fiqh are examined under the regulations related to State administration and the relations between states?
 - A) Ibadat B) Muamalat
 - C) Uqubat D) Shari'a
5. Which of the following is not one of the general characteristics of fiqh?
 - A) It encompasses all aspects of life
 - B) Its rulings are appropriate to apply at all times
 - C) It takes the wishes of the governing authority into consideration
 - D) Its source is Divine revelation (Wahy)

CHAPTER 2

THE HISTORY OF THE SCIENCE OF FIQH

CONTENTS

- A. THE PERIOD BEFORE THE SCHOOLS OF ISLAMIC LAW (MADHAHIB) (13 BH –120 AH)
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 - I. Fiqh during the Period of the Mujtahid Imams
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 - A. The Schools of Ahl al-Sunnah
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PREPARATORY WORKS

1. Why wasn't there any school of Islamic law during the time of the Prophet?
2. Do we have to follow a madhhab? Ask your elders.
3. Why did different schools of Islamic law emerge in Islam? Research.
4. Write down the names of the widespread schools of Islamic law that exist today and the names of their founders.
5. Write down the titles of fiqh books that you know have been written during our contemporary period.

A. THE PERIOD BEFORE THE SCHOOLS OF ISLAMIC LAW (MADHAHIB)

I. Fiqh during the time of the Prophet

Fiqh, which was born with the revelation of the Qur'an and whose foundation was formed in Medina, continued to develop and to take shape during the time of the Prophet (pbuh).

Remarkable Characteristics of the period of the Prophet (pbuh) in terms of fiqh are as follows:

1- Rulings were determined by divine revelation: Legal problems were solved by the revelation. The verses related to legal matters were generally revealed after the occurrence of an incident. Hence, in several verses of the Qur'an revealed to the Prophet (pbuh) there are expressions like "And they ask you...:" or "they ask for a fatwa from you..." etc.

Regarding the circumstances for which there was not any verse, the Prophet himself issued a ruling. This created the second source of religion, i.e. the Sunnah of the Prophet (pbuh).

2- Rulings were gradually revealed (tadrijan): Islamic rulings were gradually revealed. For example, alcohol was prohibited in three stages. By means of this feature, religion was learned and adopted by people more easily. Consequently, the bad habits rooted in society gradually disappeared. For example consumption of intoxicating beverages were prohibited in three stages (by the verses of al-Baqara 2: 19, al-Nisa 4: 43 and al-Maida 5: 90-91).

3- Naskh (abrogation) took place in this period: Naskh means the abrogation of a religious ruling by another shar'i ruling that was revealed later. The verses of the Qur'an have abrogated the Shari'as of previous religions. In the early periods of Islam, believers used to turn towards Masjid al-Aqsa in Jerusalem during their prayers, the direction of prayer was changed by the 149th and 150th verses of surah al-Baqara. The 180th verse of surah al-Baqara about bequests was abrogated by the 11th verse of surah al-Nisa and the Prophet's saying, "there is no bequest for the heirs." Allah's Messenger (pbuh) had initially banned visiting graves, but after the remnants of pre-Islamic customs were erased from society, he (pbuh) again permitted the visiting of graves.

4- Decisions were made with consultation (shura): In matters about which there was no revelation, the Prophet (pbuh) sometimes issued judgments by consulting his Companions before making a decision, and at other times, he relied on his own experience and knowledge. When his decision was not deemed accurate by God, it was corrected by a revelation.

5- There was no disagreement (ikhtilaf): Since nobody has ever objected to any of the Prophet's decisions, there was no disagreement about the legal matters in this period.

INFORMATION BOX

The significant characteristics of the Prophet's time in terms of fiqh are:

- ❖ Fiqh was shaped by revelation
- ❖ Tashri' (issuing new rulings)
- ❖ Naskh (abrogation of some rulings)
- ❖ Gradualism (Tadrij)
- ❖ Non-existence of disagreements (ikhtilaf)

II. Fiqh during the era of Khulafa al-Rashidun

This era began after the death of the Prophet (pbuh) and continued up to 40 AH (660 CE). It is an era of interpretation and exegesis of the verses and ahadith by the Companions of the Prophet.

The attention catching characteristics of this era in respect to fiqh are:

1- *There emerged a need for new rulings for new problems:* With the conquest of new lands, non-Arab people embraced Islam and they asked the Companions new questions .

2- *They were engaged in fiqh with reference to actual incidents:* The Companions were occupied with deducing rulings after the actual occurrence of the incidents rather than before they took place. They did not presume future incidents and try to find out their rulings. They considered such an act as waste of time.

3- *They practiced ijtiḥad based on the principle of shura (consultation):* The Companions took the legal matters to a committee and solved issues together in consultation. Rulings through consultation and ijma' (consensus) emerged in this period. During this era, fiqh was not depended on the administration, but rather the administration was shaped by fiqh. Arising issues were brought to the consultation committee in order to be resolved.

LET US NOTE

Some Companions of the Prophet during this era became well-known for their approaches to legal matters and their rulings about the legal issues.

Some of the notable fuqaha of this era are: Umar (r.a.), Ali (r.a.), Abdullah b. Mas'ud (r.a.), Abdullah b. Abbas (r.a.), A'ishah (r.a.), Zayd b. Thabit (r.a.), and Abdullah b. Umar. (r.a.).

III. Fiqh during the era of Tabi'un (the Successors)

The generation who succeeded the Companions and had the chance to see them are called *tabi'i* (plural *tabi'un*) or the Successors. This era begins with the end of the Khulafa al-Rashidun era and continues until the final years of the Umayyad State (the first quarter of 2nd century AH).

During the era of *tabi'un*, the method of the Companions was followed. The *tabi'un* jurists had learnt their knowledge from the Ashab. When they looked for the rulings of an issue, they would first consult the Qur'an and Sunnah. When no ruling was found in the Qur'an and Sunnah, then they would perform *ijtiḥad* based on the causes of the case.

The following are some of the most notable fuqaha who lived in this era:

In Kufa; Alqama, Masruk, Qadi Shurayh, Ibrahim al-Nakhai, Shabi, Hammad b. Abi Sulayman, Ibn Abi Layla. In Medina; Said b. El Musayyab, Qasim b. Muhammad, Nafi Zuhri, Rabi'at al-Ra'y. In Mecca; Mujahid, Ikrima, Ata b. Abi Rabah etc.

The following are significant characteristics of this era in terms of fiqh:

1- *The political dissent that emerged during the period of Umayyads led to increase in the issues and questions and introduction of varying views.*

2- *The field of the science of fiqh widened and circles studying fiqh in major mosques started to develop.*

3- *The spread of weak and fabricated (mawdu') sayings attributed to the Prophet (pbuh) took place among the people, which led to selectivity regarding hadiths and the establishment of the science of hadith analysis.*

4- *Due to the differences of both teachers and the regions, varying views began to emerge.*

5- *Written texts about fiqh started to emerge in this era.*

6- *Schools of Ahl al-Ra'y (people of opinion) and Ahl al-Hadith (people of tradition) were born in this period. The most prominent features of these schools are as follows:*

Ahl al-Ra'y (People of opinion or School of Kufa): Kufa, a city on the coast of the Persian Gulf, was a city that came to prominence with the expansion during the time of the Khulafa al-Rashidun. During the caliphate of Ali (r.a.), it was made the capital city because of its importance. Abdullah b. Mas'ud, one of the most notable Companions of the Prophet, came, settled and taught in this city. He is considered to have taken the fiqh of Umar (r.a.) to Kufa, which led to the rise of notable scholars such as Alqama, Ibrahim an-Nakhai, Hammad b. Abi Sulayman and subsequently Imam Abu Hanifa.

Contrary to Mecca and Medina, which were closed to other cultures, Kufa was a city open to all kinds of progress. There were more needs and problems in such a city, therefore a need for ijtihad arose due to the variety of arising issues and problems.

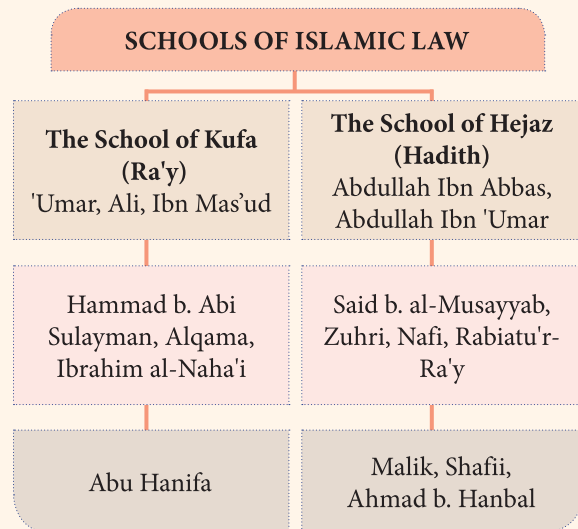
The socio-cultural environment was very different and the old customs had not lost their influence. There was a large new Muslim population, and the weak and fabricated sayings attributed to the Prophet were being spread among the uneducated people. These and other similar problems led to effectively the training of the great Muslim scholars (fuqaha).

Ahl al-Ra'y jurists rejected the assertions that contradicted the basic Islamic principles. They paid attention to the logic of already established rulings and then looked for logical answers for the questions.

Ahl al-Hadith (People of Tradition or Hijaz/ Medina School): Most of the learned Companions of the Prophet chose to stay in Mecca and Medina and guide the people with their fiqh knowledge. The legal opinions of Abdullah b. Abbas and Abdullah b. Umar were effective in this formation. Scholars such as Imam Malik, Imam Shafi'i and later Imam Ahmad b. Hanbal who were the students of tabiun scholars such as Zuhri, Nafi, Rabi'at'u'r-Ra'y etc. became the most significant representatives of this School.

The most important characteristic of Ahl al-Hadith, the center of which was considered to be Medina, was their reliance on "athar", which is a term used for both the ahadith of the Prophet, and opinions of the Sahaba and the Tabi'un.

Ra'y was not needed in the city of Medina since its characteristic of being closed to other cultures was maintained even after the death of the Prophet (pbuh). Due to having a large collection of ahadith, the ahl al-hadith jurists based their rulings more on the revealed sources than the human reason.



B. THE FORMATION PERIOD OF THE MADHAHIB (120 – 350 AH)

I. Fiqh during the Period of the Mujtahid Imams

The beginning and end of this era were between the years 120-350 AH / 738-960 CE. It is the era in which legal issues were written down and the greatest mujtahids emerged.

This era is regarded as the golden era of fiqh due to the productivity of the activities in the field of fiqh in this period. It is also called the era of compilation (tadwin), era of Mujtahids, era of the birth of madhahib etc. It was the generation of atba'ut tabi'in who took part in the development of the Islamic law.

Some of the most notable scholars of this period are:

In Kufa; Zayd ibn Ali Zain al-abidin (d. 122/740), Abu Hanifa Nu'man ibn Thabit (d. 150/767), Abu Yusuf (d. 182/798), Muhammad b. al-Hasan ash-Shaybani (d. 189/804), Dawud b. Ali az-Zahiri (d. 270/883);

In Medina Ja'far as-Sadiq (d. 148/765), Malik ibn Anas (d. 179/795);

In Mecca Ibn Jurayj (d. 150/767),

In Basra Sufyan al-Thawri (d. 161/778), Sufyan b. Uyayna (d. 198/813);

In Baghdad Tabari (d. 310/922), Abu Thawr (d. 240/854), Ahmad ibn Hanbal (d. 241/855);

In Syria Awzai (d. 157/774);

In Egypt Lays ibn Sa'd (d. 175/791), Muhammad ibn Idris ash-Shafi'i (d. 204/820);

In Khorasan Abdullah b. Mubarak (d. 181/797).

In time, the schools of fiqh began to emerge around certain prominent scholars such as Abu Hanifa, Imam Malik, Shafi'i, Ahmad b. Hanbal and Ja'far al-Sadiq. Legal formations that were initially shaped on the basis of cities gradually spread over a wider geography.

The noteworthy characteristics of this era in regards to the science of fiqh are:

1- *Great Muslim Jurists were raised in this era:* The respect and support given by the Abbasid caliphs and government officials to Muslim jurists had a positive effect on the development of this environment.

2- *The sciences of fiqh and the methodology of fiqh were compiled. Moreover, the science of fiqh developed into an independent science during this period.* It was also in this period that the Sunnah, the second major source of Islamic sciences, was completely compiled (books related to Sunnah were written and compiled in this period.)

3- *The Schools of law (madhahib) emerged:* All the great schools of Islamic law that we know of today developed during this era.

4- *Independent reasoning (ijtihad) was carried out in all subjects of Islamic law:* Along with offering solutions to the real cases of life, Muslim jurists presumed and discussed incidents and cases that might happen in the future and thus developed theoretical Islamic law.

II. The Reasons for the Emergence of Madhahib (Schools of Law)

1. With the expansion of the Muslim lands and the addition of different cultures to the Muslim world, new problems and issues arose. Political issues and scholarly disputes that emerged after the death of the Prophet also triggered the differences of views in scholarly fields.

2. Differing ways of evaluating the verses and sayings of the Prophet related to the same issue led to divergence of interpretations.

The science of fiqh is based on the Qur'an and Sunnah of the Prophet as sources. Different interpretations of the statements mentioned in these sources affected the emergence of madhahib. For example, it is stated in the following verse,

❖ “O you who believe! When you intend to offer the prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...” The jurists from Hanafi, Shafi'i, Maliki and Hanbali madhhabs who read the phrase “your feet” mentioned in this verse “وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ” in the accusative form as “*wa-arjulakum*” and referred it to the verb “wash”, ruled that it was obligatory “to wash the feet” during ablution; whereas jurists from Shite Ja'fari madhhab who read it in the genitive case as “*wa-arjulikum*” and referred it to the verb “rub”, ruled that the feet must be rubbed by passing wet hands over them during the ablution.

❖ The word *quru'* in the following verse, “**And the divorced women shall undergo, without remarking, a waiting-period of three monthly courses (quru')...**” (al-Baqara, 2: 228) was interpreted differently by Muslim jurists. This word has two opposite meanings. There are evidences from Arabic language that this word refers to both the menstrual period as well as the period of cleanliness between menses. Hanafi jurists took it to mean the menstrual period, whereas Shafii jurists understood it as the period of cleanliness after menses and based their rulings on such interpretation.

❖ The word **lams** (touching) mentioned in the 6th verse of Sura al-Maida “**aw lamastum al-nisa**” meaning “**you have been in contact with women**” (al-Maida, 5: 6) was interpreted by Shafii jurists based on its literal meaning, while Hanafi scholars interpreted it based on its figurative meaning. This is why those who follow the Shafii madhhab accept that touching the bare skin of a person from the opposite gender nullifies minor ablution, whereas Hanafis argue that the word *lams* in this verse denotes having sexual intercourse, therefore minor ablution is not nullified by just touching the bare skin of the opposite gender, rather it is nullified either by having sexual intercourse or by touching the bare genitals of the opposite gender.

These and other similar issues have been discussed among Muslim jurists. The main reasons for differing views of Muslims jurists in understanding the Qur'an are as follows:

- Which one of the meanings of a word stated in a verse should be taken into consideration in the interpretation.
- Whether the meaning of the verse is general or specific.
- The question of whether the verse was abrogated or not .
- Differing views about the order of the revelation of the verses related to a certain case, in other words the debate about which one was revealed earlier.

The following are some of the main reasons for the disagreement regarding the interpretation of the Sunnah:

- The transmission of some of the sayings of the Prophet (pbuh) were not necessarily in their exact words but by their meaning, which caused variations in the wording of the narrations from the Prophet.
- The fact that a hadith might carry different meanings.
- Sometimes the meaning intended in a hadith might not be fully comprehended.
- The fact that some actions of the Prophet (pbuh) were understood differently.
- The existence of varying hadiths regarding the same matter.
- Differing knowledge of Muslim jurists on hadith.
- Differing methods of establishing the authenticity of a hadith.
- Whether it is acceptable to rule and act based upon khabar wahid (a single report) or not.
- Whether it is acceptable to rule and act based upon weak hadiths and whether or not it is a general principle of Islamic law in case of conflict to base a ruling on a weak hadith.

It should not be forgotten that these differences are about the issues of *furu'u* (i.e. the matters related to the application of religion in daily life), whereas there is no disagreement about the essential principles of religion. All Muslim jurists are praised by the Muslim community because their religious beliefs and lives are in agreement about all essential issues, such as obligation of performing ritual prayer five times a day, fasting in the month of Ramadan and paying zakat etc.

3. The different educational background and the environment in which they were trained as well as the varying methods they used led Muslim jurists to have different views and this also led to the emergence of different schools of law. The factors of customary practices, environment, and surroundings prepared a suitable ground for Muslim jurists to issue varying views.

While some mujtahids regarded the views of the Companions of the Prophet (pbuh) as an absolute source (dalil) for their rulings, others argued otherwise and regarded only some Companions' views as acceptable proofs for their rulings.

The Maliki school regards the traditions and practices of the people of Medina as a binding source of Islamic law. Other schools instead view not only the customary practices of the people of Medina but also the customary practices of other regions of the Muslim land as a source, but only under certain circumstances.



Do we have to follow the views of a madhhab? Discuss with your classmates.

4. Mujtahids' varying characters, personalities, tendencies, and their teachers' approaches to incidents were also among the factors that affected their views.

People's understandings, talents, skills, values of Judgement, and mentalities present differences. Moreover, the environment where a person has been raised, his past experiences, manners, knowledge and skills differ from those of the other people. So it is inevitable that people with such differences will articulate different views.

The differences among the sources and methodology employed by Muslim jurists in their approaches to solve new legal issues were also effective in their varying judgments.

5. Mujtahids in earlier periods did not issue their independent judgments in every subject of fiqh. Whereas in this period, mujtahids issued their personal judgments for the emerging questions by regularly applying the process of ijtihad. Either they themselves or their students collected their judgments (ahkam) and the methodology they employed in issuing their judgments in books under appropriate titles. Other jurists who easily accessed, studied and benefited from these books began to adopt certain views, and thus, madhahib were formed.

6. Compilation of the Mujtahids' views in books played a major role on the systemization of the schools of Islamic law. The fact that the prominent students of the Mujtahid imams were appointed to important positions, and that they returned to their hometowns and spread their teachers' views over different geographies had a significant effect in the spread of the schools of Islamic law.

III. The Schools of Islamic Law That Continue to Exist Today

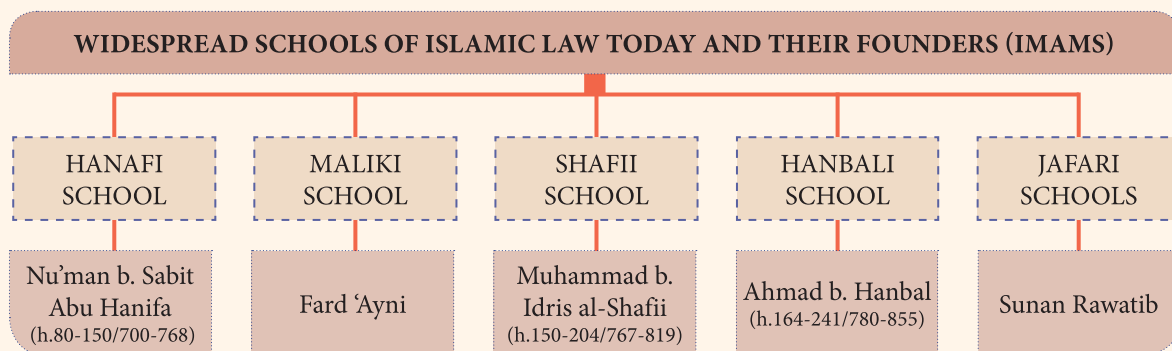
Madhhab, which literally means a path or a way, terminologically denotes each and every one of the branches of a religion emerged due to differences of opinion.

During the time of the Prophet, when someone faced a hardship, had a question about a religious matter, or did not understand a religious ruling, he would ask and learn it from the Prophet (pbuh). However, after the death of the Prophet (pbuh), the prominent scholars from among the Companions and their Successors solved people's issues first by consulting the Qur'an and the Sunnah about them as they had learned from the Prophet (pbuh). Later people started to gather and form groups around some scholars such as Abu Hanifa, Imam Malik, Imam Shafi'i and Ahmad b. Hanbal, who had deep Islamic knowledge and fiqh. In time, these groups developed into the schools of Islamic law (*madhahib* plural of *madhhab*).

As a result of people's needs and ignorant people's attempts to issue judgments without proper training, these imams trained themselves to enlighten their fellow Muslims and strived to deduce rulings in all subjects from the Qur'an and Sunnah in order to respond to people's needs. In their efforts to issue judg-

ments in religious problems, these imams never claimed to be the founders of a particular school of law. They never obliged people to follow them or spread their message.

The schools of Islamic law that have survived till this day and still have followers are: Hanafi, Shafi'i, Hanbali, Maliki, Jafari and Zaydi Schools. Let us take a look at these madhahib more closely:



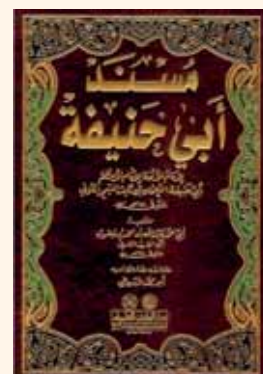
A. The Schools of Ahl al-Sunnah

1. Hanafi School

a. The Founder of the Hanafi School: Abu Hanifa (80-150 AH / 699-767 CE)

Imam Abu Hanifa whose name is Nu'man b. Thabit was the son of Thabit b. Zuta who was originally from Khorosan. He was born and raised in Kufa and completed his education there. He passed on in h. 150 in Baghdad. It is reported that the number of legal cases solved in Abu Hanifa's teaching circles were more than six hundred thousand.

The number of students trained by Abu Hanifa reaches up to four thousand, 730 of whom excelled further in knowledge and about 40 of whom reached the



level of ijtiḥād. The Hanafi School is attributed to Abu Hanifa. In this school, Abu Yusuf is regarded as the second imam and Imam Muhammad as the third.

1. Abu Yusuf (113-182 AH / 731-793 CE)

Abu Yusuf was born in h. 113 in Kufa, and died in h. 182 in Baghdad. He served as qadi (judge) during the reign of three Abbasid caliphs; Mahdi, Hadi and Harun al-Rashid. The first person who was given the title “qadi’l qudat” (judge of judges [minister of justice]) in Islamic history was Abu Yusuf. His most important book is entitled “Kitab ul-Kharaj.”

2. Imam Muhammad (132-189 AH / 749-804 CE)

Muhammad b. Hasan al-Shaybani was born in h. 132 in the city of Wasit (Iraq). He died in h.189 in Ray (Iran). He played an important role through his books in the systemization and spread of the Hanafi School.

b. The Regions where the Hanafi School exists today

The Hanafi school spread throughout the lands that were controlled by the Abbasid Empire. The fact that Abu Yusuf was “qadi’l qudat” during the Abbasid period affected the popularity of this madhhab. Today, it is the dominant school in Central Asia (Turkey, Pakistan, India, Bangladesh, Turkish Republics etc.) where a dominant Muslim population exists, in the Balkans (Albania, Kosovo, Bosnia and Herzegovina, etc.), and in Caucasia and North Europe. According to estimations, approximately 40% of the Muslim population in the world today follow the Hanafi School.

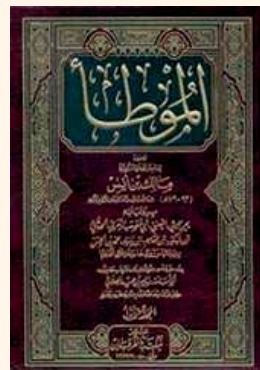
2. Maliki School

a. Malik b. Anas (93-179 AH / 712-795 CE)

Malik b. Anas, who was born in Medina in h. 93 and passed on in h. 179 in the same city, continued the lessons of Rabi’at al-Ra’y, who was a scholar of the Ra’y school. He also took lessons from Abdurrahman b. Hurmuz who had significant influence upon Imam Malik. He attended the lessons of Nafi’ the freed slave of Abdullah b. Umar. He also benefited from the knowledge of Ibn Shihab al-Zuhri, Said b. Musayyab, Abu al-Zinad and Yahya b. Said al-Ansari.

b. The Regions where the Maliki School exists today

The Maliki madhhab gained popularity mostly in Africa (Tunisia, Algeria, Morocco, Sudan, Egypt, etc.) and Andalusia. It is also possible to find a small number of its followers in the Hijaz region. Since the Maliki School was the official madhhab of the Umayyad administration in Andalusia, it also had an impact on the people living there. Along with North Africa, it also gained popularity in South Europe and America. According to estimations, approximately 20% of the Muslims around the world follows the Maliki madhhab.



3. Shafi’i School

a. Imam al-Shafi’i (150-204 AH / 767-819 CE)

Abu Abdillah Muhammad b. Idris al-Shafi’i, who was born in h. 150 in the town of Gaza, which used to be within the territory of Sham and who died in h. 204 in Egypt, was originally from the tribe of Quraysh. He is known to have come to Medina where he met Imam Malik. He listened to the Muwatta directly from Imam Malik and learned his legal views.

After some time, he travelled to Yemen and engaged in academic discussions with Umar b. Abi Salama, who was the student of al-Awzai. Imam Shafii, who went to Baghdad three times, took lessons of Islamic law from Muhammad b. Hasan al-Shaybani. After a short while, he returned to Mecca and started to teach. Imam Shafii also met Yahya b. Hassan during the last years of his life in Egypt. Yahya b. Hassan

was the student of al-Lays b. Sa'd and this gave an opportunity to Imam Shafii to learn his teachers' views from him.

Imam Shafi'i is the first scholar to have written on the methodology of Islamic jurisprudence. His book is called "al-Risala."

While Imam Shafi'i resided in Baghdad, he wrote a book called al-Hujjah in which he collected his views on Islamic law. Moreover, in Egypt, he compiled his book Kitab al-Umm where he collected his later views. He also authored two more books entitled "Ahkam al-Qur'an" and "Ikhtilaf al-Hadith."



b. The Regions where the Shafi'i School exists today

Shafi'i School especially spread in Egypt because Imam Shafi'i spent the last years of his life there.

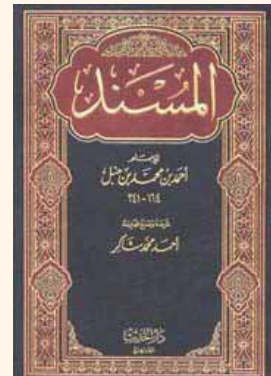
At first, people of Damascus used to follow Awzai School, which has no followers today. Then those who used to follow Awzai school started to follow the Shafi'i school. The Shafi'i madhhab is the most widespread madhhab in the countries of the Middle East (such as Syria, Jordan etc.) and in the countries of Far East such as (Indonesia, Malaysia etc.) According to estimations, approximately 25% of the Muslim population around the world follows the Shafi'i school.

4. Hanbali School

a. Ahmad b. Hanbal (164-241 AH / 781-855 CE)

Ahmad b. Hanbal, who was born in Baghdad in h. 164 and passed on in the same city in h. 241, was a scholar of Islamic law and hadith from the ahl-hadith school. He memorized the whole of the Qur'an when he was a child. He studied fiqh from Imam Muhammad and Imam Shafi'i. For the reason that he did not accept the contention that "the Qur'an is created", which was introduced by Caliph Ma'mun and continued to be supported by his successor Mu'tasim, he was tortured and imprisoned by the administration.

Ahmad b. Hanbal collected about 40,000 ahadith in his book titled "Musnad." He also wrote a book called Kitab al-Ilal.



b. The Regions where the Hanbali School exists today

This madhhab is especially widespread in the Hijaz region. Today, most of the people living in Saudi Arabia follow the Hanbali school. The group known by the term Wahhabi follow the Hanbali School in legal matters. According to estimations, approximately 5% of the Muslim world follows this school.



PREPARE A PRESENTATION

Prepare a presentation about the imams of the schools of Islamic law and their views and share it with your friends.

C. THE PERIOD OF FOLLOWING THE LEGAL UNDERSTANDINGS OF THE SCHOOLS OF ISLAMIC LAW (350 AH / 960 CE – 1284 AH / 1868 CE)

The period in which the legal understanding of the school of Islamic law was followed begins with the stagnation period of Abbasids that commenced in 350 AH / 960 CE. This period continued up to the years 1284 AH / 1868 CE when the Majalla started to be written.

The noteworthy characteristics of this era in terms of fiqh are as follows:

1- *There was an increase in imitation of the views of the schools of Islamic law and decrease in the activities of independent reasoning. Muslim jurists contended themselves with the imitation of the already existing views of the earlier scholars.* The scholars of this period even stopped the activities of juristic opinion and ijthihad based on a claim that the gates of ijthihad were closed.

2- *A particular madhhab was chosen and followed.* The adherence of government leaders to a certain madhhab played an important role in the appointment of judges from among the scholars of the adopted madhhab.

3- *Having issued rulings about all subject matters in the earlier periods decreased the need for deepening in the knowledge and Ijtihad lost its significance and support among the people and governments.*

4- *Scholars of fiqh summarized the vague expressions in texts in understandable forms.* Basic texts were interpreted and textual commentaries started to emerge.

5- *Fatwa books were compiled.* Solutions to new issues were looked for in these fatwa books.

The Important Books of Madhhabs:

There are some significant books which have come down to us from the period of following the legal understandings of the schools of Islamic law. Some of the famous books of the schools of Islamic law are as follows:

Hanafi School: al-Sarakhsi “Mabsut”; al-Kasani “al-Badai al-Sanayi”; al-Marghinani “al-Hidaya”; Ibn al-Humam “Fath al-Qadir”; Ibn Nujaym “al-Bahr al-Raiq”; Ibn Abidin “Radd al-Mukhtar”

Maliki School: Asad b. Furat “al-Mudawwana”; Ibn Rushd “Bidayat al-mujtahid”; al-Qarafi “al-Furuq”

Shafi’i School: al-Nawawi “al-Majmu”; al-Shirbini “Mughni al-Muhtaj”; al-Shirazi “al-Muhazzab”; al-Muzani “Mukhtasar”

Hanbali School: Ibn Qudama “al-Mughni; al-Buhuti “Kashshaf al-Qina”; Ibn Taymiyya “al-Fatawa”

D. THE PERIOD OF CODIFICATION (1284 AH / 1868 CE – present time)

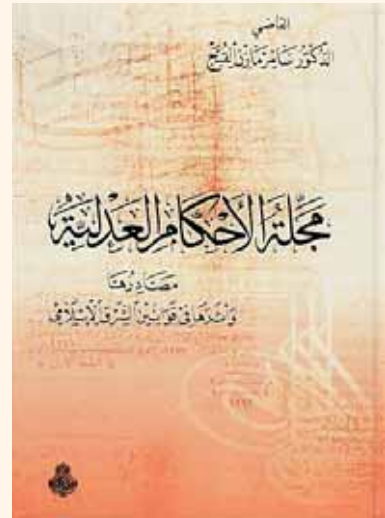
This period begins with the codification of first Ottoman legal code called Majalla in 1284 AH / 1868 CE and continues until the present time.

The noteworthy characteristics of this era are as follows:

1- *The movements of codification began.* “Majallat al-Ahkam al-Adliyya” which is the code that gave its name to this period was the first step of this movement. This code was followed by rapid codification efforts across the Muslim states.

Under the influence of the codification movements in the west, Ottoman Empire gathered the prominent jurists of the period and formed a committee called “Majallah Committee”. This committee led by Ahmet Cevdet Paşa began their task in 1868 CE and it took eight years for them to prepare the Majalla consisting of 1851 articles. The Majallah went into effect by an imperial edict in 1876.

Majallah was followed by the Penal Codes of 1840 and 1851, 1857 Land Law, and finally by 1917 Hukuk-u Aile Kararnamesi (Enactment of Family Law). Especially Hukuk-u Aile Kararnamesi adopted the views from other schools of Islamic law in addition to the views of Hanafi jurists. After a short while, codification in the area of family law was also carried out in Egypt and Syria. Very soon after, the movement of codification was taken as an example by many other Muslim states.



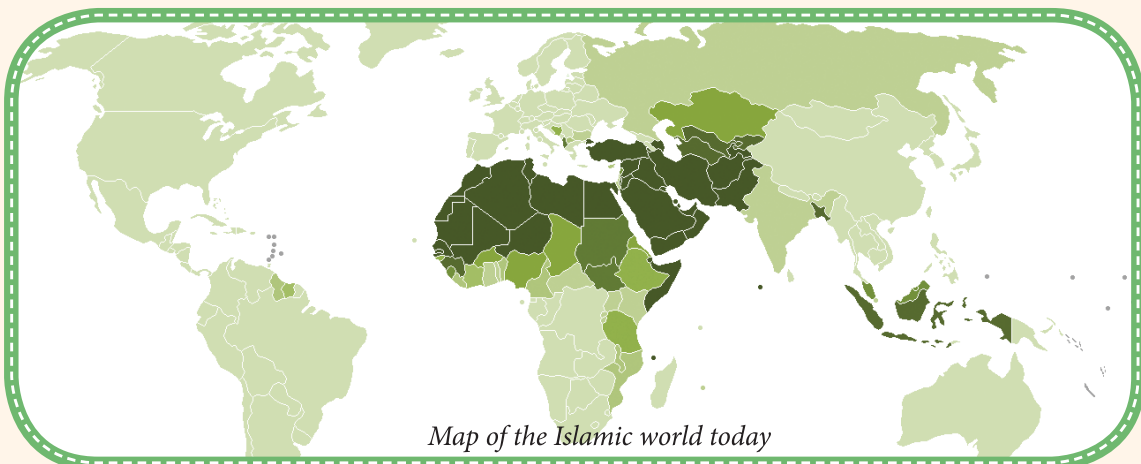
2- Some earlier books encompassing the spirit of *ijtihad* were republished. Special attention was given to the books of certain scholars such as: Shah Waliyullah, Shawkani, Ibn Taymiyyah, Ibn Qayyim, Ibn Hazm, and Shatibi.

3- *Qamus* (dictionary), encyclopedias and *fiqh* books on four major schools of Islamic law were written.

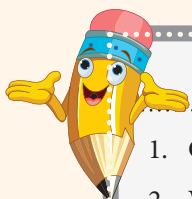
4- Books were written aiming to introduce, defend and compare Islamic law against western law that dominated the modern world.



A scene from one of the conferences on the science of fiqh that have been frequently organized in recent years



Map of the Islamic world today



REVIEW QUESTIONS

1. Give information about the birth of the science of fiqh.
2. What are the periods that the science of fiqh has gone through?
3. Tell the significant characteristics of the era of the Companions in terms of fiqh.
4. What are the reasons for the emergence of different schools of fiqh (madhhab)?
5. Give information about the distribution of the schools of Islamic law around the world.
6. Which period of the history of Islamic Law continues today? What are the reasons that have led to the emergence of this period?



TRUE-FALSE QUESTIONS

1. () During the time of the Mujtahid imams, ijtiḥad was applied to every single subject of Islamic law, and this led to the birth of schools of Islamic law (madhhab).
2. () The Maliki School is the most widespread madhhab across the world except in Africa.
3. () In the history of Islam, the title “qadi’l-qudat” was first given to Abu Yusuf.



FILL IN THE GAPS WITH THE NAME OF THE CITY WHERE THE MUJTAHID LIVED

Muhammad b. Idris al-Shafii		Malik b. Anas	Medina
Ahmad b. Hanbal		Awzai	
Abu Hanifa Numan b. Thabit	Kufa	Sufyan al-Sawri	
Zayd bin Ali Zaynalabidin		Tabari	



MATCH THE FOLLOWING

1	Fatwa	Abrogation of a ruling
2	Tadrij	Consultation. committee
3	Shura	Disagreement
4	Tadwin	The answer given to legal questions
5	Naskh	Compilation of writings
6	Ikhtilaf	Gradual establishment of rulings

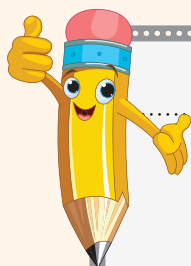


FILL IN THE GAPS

Fill in the gaps in the following sentences by using the words given below.

(Maliki, Ottomans, Middle East, Majallat al-Ahkam al-Adliyyah, Shafi'i, Hanafi, Kuja, Far East Asia, Hanbali, Medina)

- The Sunni schools of law that survived till this day are,, and schools.
- The first movements of codification in the Islamic world started in the state and with the legal code called
- The center of ahl al-ra'y was the city of, and the center for ahl al-hadith was the city of
- The Shafii madhhab is widespread most in the region of, and today..



WORD HUNT

M	A	D	H	H	A	B	C	S	Y	N	T
O	D	N	P	A	H	K	A	M	I	Z	A
T	X	A	R	V	R	F	T	M	J	W	Q
A	N	S	A	O	U	V	A	A	H	P	L
T	O	K	Y	S	Z	J	S	J	R	R	I
H	M	H	P	H	C	I	H	A	Q	J	D
A	I	X	Q	U	U	M	R	L	O	S	S
R	Q	Z	A	R	I	J	I	L	C	U	H
B	S	Y	N	A	O	M	Z	A	L	N	I
U	S	C	H	O	O	L	A	D	J	N	A
P	U	L	I	N	U	V	N	S	D	I	X
T	O	N	O	C	Q	P	F	Q	L	B	F

MADHHAB
TASHRI
NASKH
SHURA
MAJALLA
RAY
ATHAR
SHIA
SUNNI
TAQLID
AHKAM
SCHOOL



MULTIPLE CHOICE QUESTIONS

1. Which of the following is not one of the schools of Islamic law?
 - A) Hanafi
 - B) Maliki
 - C) Ash'ari
 - D) Hanbali

2. Which of the following is one of the characteristics of Islamic law in the era of Khulafa al-Rashidun?
 - A) Abrogation of rulings (naskh)
 - B) Performing ijtihad by shura
 - C) Emergence of the madhahib (schools of law)
 - D) Emergence of people of ra'y (*ahl al-ray*) and people of hadith (*ahl al-hadith*)

3. Which of the following is from the fuqaha companions of the Prophet?
 - A) Ibn Taymiyya
 - B) Ibn Rushd
 - C) Ibn Mas'ud
 - D) Ibn Hanbal

4. Which of the following is one of the noteworthy characteristics of the period of following the legal understandings of the schools of Islamic law?
 - A) Sophisticated terms were interpreted and explained.
 - B) The codification activity had begun.
 - C) Encyclopedias and dictionaries (qamus) of law were prepared.
 - D) Texts containing the old ijtihad system were republished.

5. Which of the following is not one of the reasons why ahl al-ra'y emerged in the city of Kufa?
 - A) It was a city open to different cultures and all kinds of development.
 - B) Presence of many needs and problems.
 - C) The weak ahadith were commonly used among the public.
 - D) It had a rich hadith heritage.

CHAPTER 3

MUKALLAF AND HIS ACTIONS (RESPONSIBLE PERSON) AND HIS/HER ACTIONS

CONTENTS

- A. MUKALLAF
- B. ACTIONS OF A MUKALLAF (AF'AL AL-MUKALLAFIN)
 - A- FARD
 - B- SUNNA
 - C- MUBAH (Permissible)
 - D- MAKRUH (Reprimanded)
 - E- HARAM (Prohibited)
- C. CIRCUMSTANCES THAT IMPEDE OR RESTRICT LEGAL CAPACITY (Ahliyyah)
- D. AZIMAH AND RUKHSAH (STRICT AND CONCESSIONARY LAW)



PREPARATORY WORKS

1. How is the term competency (ahliyyah) used in daily matters? Research.
2. Research the terms ahliyyat al-wujub and ahliyyat al-ada.
3. What do you understand from the phrase "actions of the mukallaf (af'al al-mukallafin)"?
4. Gather information from a fiqh book about the term fard and its divisions.
5. Learn the meanings of the terms Sunnah and mustahab from an Islamic law book.
6. What do the terms 'aqil and baligh mean? Learn them by asking somebody or by reading about them from a fiqh book.

A. MUKALLAF

Terminologically the term mukallaf refers to a sane adult Muslim who must carry out religious obligations, avoid religious prohibitions, and is held responsible for the consequences of his/her actions.

In fiqh, a sane person is called 'aqil, and a person who has reached maturity (puberty) is called baligh.



A person viewed as a mukallaf must have the legal capacity of a mukallaf (ahliyyah), in other words he must be:

- a) Muslim b) 'aqil (sane) c) baligh (mature)

a) Being a Muslim: Those who are not Muslims are not subject to Allah's obligations or prohibitions in respect to devotional matters.

b) Being Sane: Islam addresses the person's ability to reason. This is why a person, who is not sane or a child who is not yet able to comprehend, is not considered a mukallaf. For this reason Allah says in the Qur'an "Allah does not burden a soul except [with that within] its capacity" (al-Baqara, 2: 286).

c) Being mature: Maturity or puberty is the period or turning point when a child becomes an adult. Once a child reaches this important point in his / her life, he / she becomes a "baligh".

Bulugh appears by biological changes in the body (for males by nocturnal emission and for females by the beginning of menstrual cycles). This change is called natural *bulugh*.

Not everybody reaches puberty at the same time. It varies due to genetics, climate or geographic location. The earliest for a boy to reach puberty is generally twelve years and nine years for a girl.

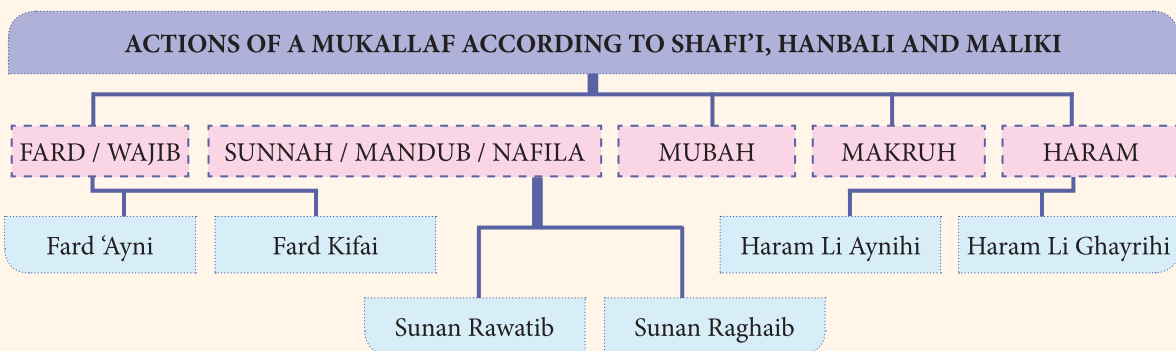
A child who has not yet seen the biological signs of puberty until the age of 15 (based on Hijri, i.e. lunar years)¹ is considered baligh from this point (year) onwards. This method is called legal maturity.

A mature and a sane Muslim is considered an adult. Moreover, an adult believer is legally required to perform the acts of worship, carry out religious obligations, and avoid what is not permitted.

B. ACTIONS OF A MUKALLAF (AF'AL AL-MUKALLAFIN)

Islam commands Muslims to do certain things, to avoid certain things, and leave others to their own choices. The categories of actions of a mukallaf is called "Af'al al-Mukallafin". There are five categories:

1. Wajib 2. Mandub 3. Mubah 4. Makruh 5. Haram.²



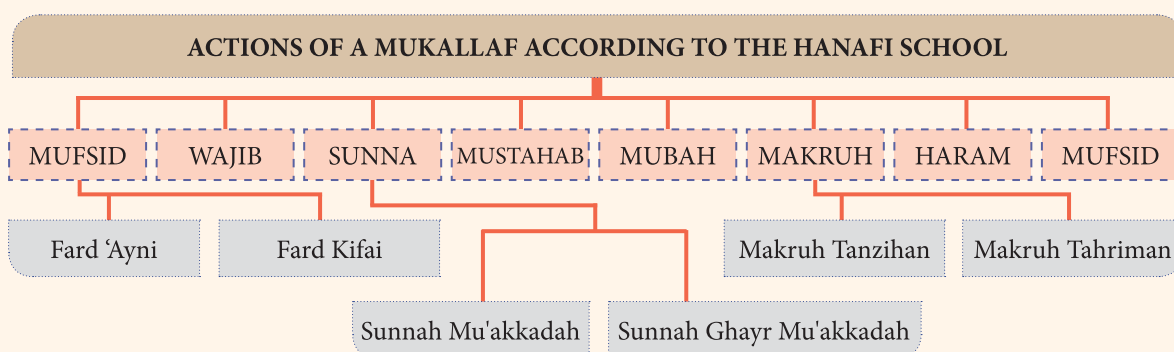
- This is roughly equal to 14 years and 7 months according to the calculations of Gregorian or solar years.
- The five-category classification made by Shafii, Maliki, and Hanbali scholars is used in this book. The term wajib used by Shafii, Maliki, and Hanbali jurists generally corresponds to fard and wajib in Hanafi School, while the term mandub consists of sunnah and mustahab.

As can be seen, scholars use slightly different terms in categorizing the actions of a mukallaf. Due to their varying classifications, they were considered to have introduced completely different approaches even though scholars approach the matter with the same spirit, caution and care. This situation has led to some misconceptions and been interpreted, especially by the common people, as a clash among madhahib. Whereas, the important point is to not overlook the fact that the only difference between them is the terms used for classification.

For example, Hanafis consider ritual walking (say) during pilgrimage as wajib since there is no clear command in the verses, while Shafi'i, Malikis, and Hanbalis consider this act of worship fard due to its significance. While the Hanafi School considers witr prayer as wajib, the Maliki, Hanbali and Shafi'i schools rule it to be a Sunnah of the Prophet. If we take a closer look, the witr prayer is actually not considered by these three schools under the same category as the rest of the Sunnah prayers. It has been described as an emphasized Sunnah (that is not fard), which is performed after the night prayer ('Isha).

A- FARD

Fard is something that has been commanded in Islam with certainty. An example for this is the verse, **“And establish prayer and give zakah”** (al-Baqara, 2: 43). According to this verse, all mukallaf Muslims must perform the five daily prayers and pay the zakat.



Types of fard acts: Majority of Muslim jurists employ the term “wajib” in the meaning of “fard”. They divide the obligatory (fard) actions into two categories in terms of whether its fulfillment is individual or communal responsibility.

a- Fard 'Ayni (Wajib 'Ayni): This is the type of wajib required by Allah, the Almighty, from each and every mukallaf. For example, five daily prayers, paying zakat, fasting in the month of Ramadan etc.

b- Fard Kifai (Wajib Kifai): Although obligations in this category are directed to all believers, their responsibility is communal. The performance of a group of believers lifts the responsibility from the rest of the community. In other words, when enough people carry out the acts within the category of wajib kifai, the rest of the community is no longer considered responsible for it. If nobody fulfills this wajib, every single mukallaf living in that neighborhood is held responsible and is seen to have sinned. Some examples of such a duty include performing funeral prayer, responding to a greeting, carrying out the duty “al-amr bi al-ma'ruf wa al-nahy 'an al-munkar (commanding right and forbidding wrong), studying medicine, and training all kinds of professionals needed by the community.

B- SUNNA

This is the term used for the actions and practices of the Prophet (pbuh). There are two types of Sunnah: *Sunnah al-huda* and *Sunnah al-zawaid*. *Sunnah al-zawaid* are the acts of our Prophet, which had no relation to his preaching or message. They are rather his actions that he did as a human being.

Sunnah al-huda is further divided into two sub-categories: *Sunnah al-mu'akkadah* and *Sunnah ghayr al-mu'akkadah*.

Sunnah mu'akkadah: These are the acts that the Prophet (pbuh) performed often, and he rarely missed to do them, in order to show his followers that they are not binding actions commanded by a clear source. Such actions include recitation of the iqama before the obligatory prayers (for men), recitation of the adhan, praying in congregation, and performing the i'tikaf.

Sunnah ghayr al-mu'akkadah: Acts of worship that the Prophet sometimes performed and sometimes did not. For example, the sunnah cycles of the late afternoon prayer.

INFORMATION BOX

In some cases, *wajib kifayi* may turn into a *wajib 'ayni*. For example; It is *wajib kifai* for a doctor to practice his occupation. At times, the doctor may take a break and go for a vacation. While on a break, somebody might need urgent medical attention there; in such a case, if there is no other doctor in the area, the present doctor must carry out this obligation, as it turns into a *wajib 'ayni* for this doctor.

One may often see other terms such as *mandub*, *nafila* and *mustahab* used in place of *Sunnah* in the books of Islamic law. However, it should not be forgotten that there are some differences among these terms.

Mandub (Praiseworthy): The term *mandub* is used for the acts that have been encouraged by Allah and His Messenger without any binding necessity to fulfill them. Examples include verses of the Qur'an that commands having witnesses present during a divorce, to give extension to a debtor, and to write down the business contracts are all considered *mandub* acts by most of the scholars.

Nafila (Supererogatory): This term means to do extra acts voluntarily even though there is no requirement for them to do them. For example, performing pre-noon (*duha*) prayer, etc.

Mustahab (Recommended): Good deeds carried out voluntarily (*tatawwu'*) -other than the *fard* and *wajib*- that the Prophet encouraged, did at times and did not perform at other times. The first generations were very keen to carry out the *mustahab* acts with great ambition.

C- MUBAH (Permissible)

These are the actions that Allah has permitted for the mukallafs and left them free to carry them out or not. There is neither a reward for the performance of such acts nor any punishment for those who do not do them. These acts are also known as "halal" or "ja'iz". For example, sitting, sleeping, walking, eating food and drinking beverages that are permitted.

There is an abundance of permissible things in life since the norm concerning things is that of permissibility and their prohibition is an exceptional situation.

Other Terms Similar to Mubah in Meaning

Ja'iz: This term is used to refer the acts that are islamically permitted. The phrase "not jaiz" is a broad expression that consists of both *harams* and *makruhs*. For example, according to Muslim jurists it is not *ja'iz* (permissible) to propose marriage and then marrying a girl whom somebody else has already proposed to and is still waiting for her answer.

Halal: This means islamically permitted and refers to things that have not been prohibited or banned. It is used as the antonym of Haram, and means the end of prohibition and that something is no longer forbidden.

The Ruling about Mubah

There is no sin or reward associated with doing or neglecting mubah acts. However, if neglecting or carrying out a mubah act results in any sort of harm, then the ruling for this mubah act changes.

If someone falls ill because of not eating enough food or drinking enough liquid, or a person is close to death due to starvation, then eating and drinking becomes obligatory for him/her. Thus, for a person who fears starvation and has nothing but unlawful substances to eat, it is mubah for this person to consume enough from that unlawful substance in order to survive. Nobody is permitted to end his/ her own life (just as they are not permitted to end it of others).



DEBATE

Normally running is a permissible act. Discuss in your class why the following types of running cannot be considered mubah:

- ❖ Running not to miss the prayer in a congregation
- ❖ Running after a man in a fight in order to hit him
- ❖ Running in order to catch the enemy during a battle
- ❖ Running as a sport by wearing transparent clothing

D- MAKRUH (Reprimanded)

Makruh, which literally means disliked, reproachable, and not recommended etc., is terminologically defined as the acts that have been forbidden based on evidences that are not definite and thus a person is asked to avoid them.

The reproachable acts that are frequently mentioned in Islamic literature in respect to the acts of worship ('ibadat) play a supportive function in terms of gaining the maximum benefit from 'ibadat and beautifying one's character by abstaining from islamically improper actions. Likewise, refraining from makruh acts is important in terms of taking the Prophet's lifestyle as an example and trying to follow his advice, morals, and lifestyle.

The Ruling about Makruh

According to most of the Muslim scholars, the one who commits a makruh act does not deserve a punishment. However, in some cases the culprit may be criticized and reprimanded. On the other hand, the one who avoids makruh acts for the sake of Allah is praised and rewarded by Allah.

E- HARAM (Prohibited)

Haram is the opposite of halal, and it means something that has been explicitly prohibited by Islam. Examples are drinking alcohol, gambling, theft, lying and adultery.

Things that have been deemed unlawful or haram in Islam are not so many as to be able to create a constant restriction upon people and to leave them in deprivation. On the contrary, Allah has provided a legal, permissible, and pure alternative for everything that He has declared prohibited. What is impure and harmful has been prohibited, and what is pure and beneficial has been permitted.

The norm in all things is to be lawful and permissible. This is why Islam has decreed some things unlawful, when it is absolutely necessary and very important, and placed restrictions regarding them. However, under serious circumstances (fear of life etc.), the legislation of unlawfulness may be temporarily removed and violation of the unlawful, just as much as is needed (but not more), is permitted.

Neglecting fard actions or obligatory actions, which are clearly required (such as five daily prayers, fasting during Ramadan), is also haram. A true and sincere Muslim has to be a person who follows principles of Islam wherever he or she may be, and has to represent the best example of Islam.

Only Allah has the authority to deem a certain thing haram or halal, and in this respect, the Prophet's ahadith are a part of Allah's decree.

Types of haram

Depending on whether something is intrinsically forbidden or by some other reason, there are two types of haram things:

a- Haram Li Aynihi (li dhatihi): Things that have been forbidden by Allah and His Messenger because of their harmful and impure essence. Their prohibition is explicitly mentioned in the Qur'an and Sunnah, and their abstinence has been commanded. Generally, these things that harm one's mind, property, life and lineage are the five basics that are required to be protected by Islam. Examples are killing someone without a just cause, gambling, drinking alcohol, extra-marital affairs, stealing, eating unlawful meat and marrying a milk-sibling.

b- Haram li ghayrihi: Even though they are halal in their essence, they have become haram due to an external factor. For example, the meat of a sheep slaughtered without mentioning Allah's name intentionally becomes haram. The unlawfulness of the meat of this sheep is not due to the sheep itself, rather it is the act of not reciting the Basmala before the slaughter that makes it haram (to eat).

The Ruling about Haram

Believing that something that is acknowledged as haram by Islam is halal is blasphemy. It leads the person out of Islam.

It is a major sin to commit a haram act and it results in punishment in the hereafter, while those who stay away from haram are rewarded for it.

C. CIRCUMSTANCES THAT IMPEDE OR RESTRICT LEGAL CAPACITY (Ahliyyah)

In order to be a mukallaf, one has to have *ahliyyah*, meaning the ability or legal capacity to acquire rights and exercise them, and to accept duties and perform them.

Ahliyya is divided into two types: *ahliyyah al-wujub* and *ahliyyah al-ada*.

Ahliyyah al-wujub means the eligibility of a person to benefit from the civil rights and to have rights and freedom. People are entitled to this legal capacity in a complete form as soon as they are born. Whatever their mental or physical capacity may be, they are absolutely entitled to it like every other person. *Ahliyyah al-ada* is, on the other hand, the eligibility of a person to execute or discharge his/her right and duties in a manner recognized by law. Sanity and discernment (*tamyiz*) are both essential for this type of *ahliyyah*. Discernment (*tamyiz*) means the ability to distinguish good from bad, and the beneficial from the harmful.

In some cases, *ahliyyah* is either fully impeded or restricted. The circumstances that impede or restrict the *ahliyyah* are the following:

1- 'Awarid Samawiyya (Natural Defects): These are defects due to factors that are beyond one's control. Such factors exist without the inflicted person's choice. 'Awarid samawiyya can be caused by a physical disability, a heavy sickness, forgetfulness, temporary memory loss, old age, insanity, imbecility, unconsciousness, sleep, or death.

2- 'Awarid Muktasabah (Acquired Defects): These are the impediments that develop as a result of the factors within one's control. They exist due to the person's own act and his choice. They can be caused by factors such as ignorance, oppression, drunkenness, being captured by the enemy, being in a difficult situation like hunger and thirst, prodigality and so on.

D. AZIMAH AND RUKHSAH (STRICT AND CONCESSIONARY LAW)

Azimah literally means "being determined" and Rukhsah means "permission for doing the opposite of the command in time of hardship." Azimah is the opposite of rukhsah.

LET US NOTE

Azimah: The rulings in normal circumstances that every Mukallaf must abide by.

Rukhsah: The concession or permission given to people in times of duress or emergency, whereby they may temporarily not fulfill the 'azimah ruling for relief.

Azimah is the essential guidelines for a Muslim. Because every obligation bears some sort of hardship, hardship at the minimal level is bearable and should be endured. However, if the hardship associated with a ruling or obligation presents a risk for one's life or unbearable duress, then there is permission for ease.

Rukhsah refers to permission or concession. For example, the obligation of fasting in the month of Ramadan is an azimah ruling. However, sick people or travelers are not required to fast due to the difficulties they face, and once they are back to their normal circumstances they may make up the days they were unable to fast. A person who is under risk of dying of hunger or thirst, he or she may consume from something that is normally haram, (haram according to the azimah ruling) such as pork or alcohol to survive, until they are no longer under the risk of dying.

There are many rukhsahs offered in respect to obligations such as ablution and prayer. The rukhsahs are a result from the fact that Islam is not a religion of hardship but easiness and that Allah wills His servants' easiness not difficulty. For example, during a journey, when no water is available or the weather conditions hinder one from obtaining water, the traveler may use earth for ablution (tayammum or dry ablution) rather than perform minor or major ablution with water.

We may come across *rukhsah* in two forms:

a) Permission to commit haram: In times of necessity or emergency, it is permissible to commit haram; in fact, it may even be wajib to do so. In a difficult situation where rukhsah exists, a person may choose between applying azimah or *rukhsah*. When threatened with death, a person may hide his faith and pronounce words of blasphemy to save his own life. However, if a person resists such a threat, does not give up and as a result loses his life, he is considered a martyr (*shahid*).

b) Rukhsah to forsake a wajib act: When a mukallaf faces difficulty when performing a wajib obligation, he or she is offered a rukhsah to ease his or her circumstance. For example, the ill may perform

prayer seated instead of standing, or postpone the fasting, the permission for travelers to shorten the prayers, wiping over a bandage etc. are all ways in which Islam offers convenience for mukallafs who are in need of it.

EVALUATION ACTIVITIES

1. Define the word mukallaf
2. What is wajib? Is there a difference between fard and wajib?
3. What do Sunan Rawatib and Ragha'ib mean? Explain by giving an example for each.
4. Can the ruling of mubah (permissible) acts change with the change of time and place? Explain by giving two examples.
5. Write down the definition of makruh and its types.
6. Explain the categories of Haram by giving an example for each category.
7. Give examples for samawi and muktasab defects of legal capacity.
8. What does acting in accordance with rukhsah mean? When is it allowed to use rukhsah? Explain.

MATCH THE FOLLOWING

1	Mukallaf	<i>Almost halal, however disliked</i>
2	Makruh Tanzihan	<i>Being considered mature at age 15</i>
3	Tatawwu'	<i>Suitable according to Islam</i>
4	Legally baligh	<i>the impediments that develop as a result of the factors within one's control</i>
5	Jaiz	<i>An act done voluntarily</i>
6	Awarid Muktasabah	<i>A person who is responsible</i>

TRUE-FALSE QUESTIONS

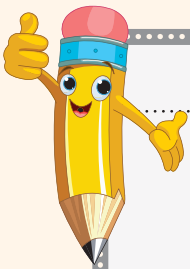
1. () Azimah means a temporary ease or alleviation in obligations for people who are in times of hardship, need or urgency.
2. () Self-inflicted circumstances whereby one paralyzes his own reasoning capacity -by consuming intoxicants for example- are called samawi impediments.
3. () Mustahab is the term used for deeds that have been ardently carried out by the Salaf (predecessors).



FILL IN THE GAPS

(*Sunnah al- huda, haram, nafilah, ahliyyah, Sunnah, halal, mustahab*)

1. Having the required qualities or ability to do something is called
2. The Sunnah of the Prophet carried out for the purpose of guidance and enlightenment is called
3. means something that has not been restricted by the Islamic law.
4. The terms such as,, have been interchangeably used in fiqh texts to mean Mandub (praiseworthy).
5. Something that has been forbidden by Islam is described to be



WORD HUNT

M	J	H	A	Z	I	M	A	H	Y	K	S
U	T	Q	Y	T	U	M	F	X	S	R	U
S	O	K	T	T	D	R	Q	X	V	U	N
T	S	Q	G	J	K	A	E	V	C	K	N
A	J	V	A	J	I	B	M	M	A	H	A
H	A	T	D	R	T	Q	N	A	E	S	H
A	I	H	A	L	A	L	H	N	S	A	A
B	Z	L	L	C	L	F	F	D	R	H	R
H	S	R	E	H	H	Y	K	U	S	W	A
N	L	P	R	P	J	B	N	B	X	K	M
D	M	A	K	R	U	H	F	U	R	S	R
D	O	I	L	P	V	J	J	L	D	K	H

MAKRUH
MANDUB
HALAL
MUSTAHAB
RUKHSAH
AZIMAH
HARAM
SUNNA
VAJIB
JAIZ



FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

To Perform Funeral Prayer	Fard Kifai	Spitting on ground	Makruh
Looking around while praying		Growing beard	
Walking	Mubah	Responding to a greeting	
To go to pilgrimage for someone who affords it		Performing pre-noon (duha) prayer	

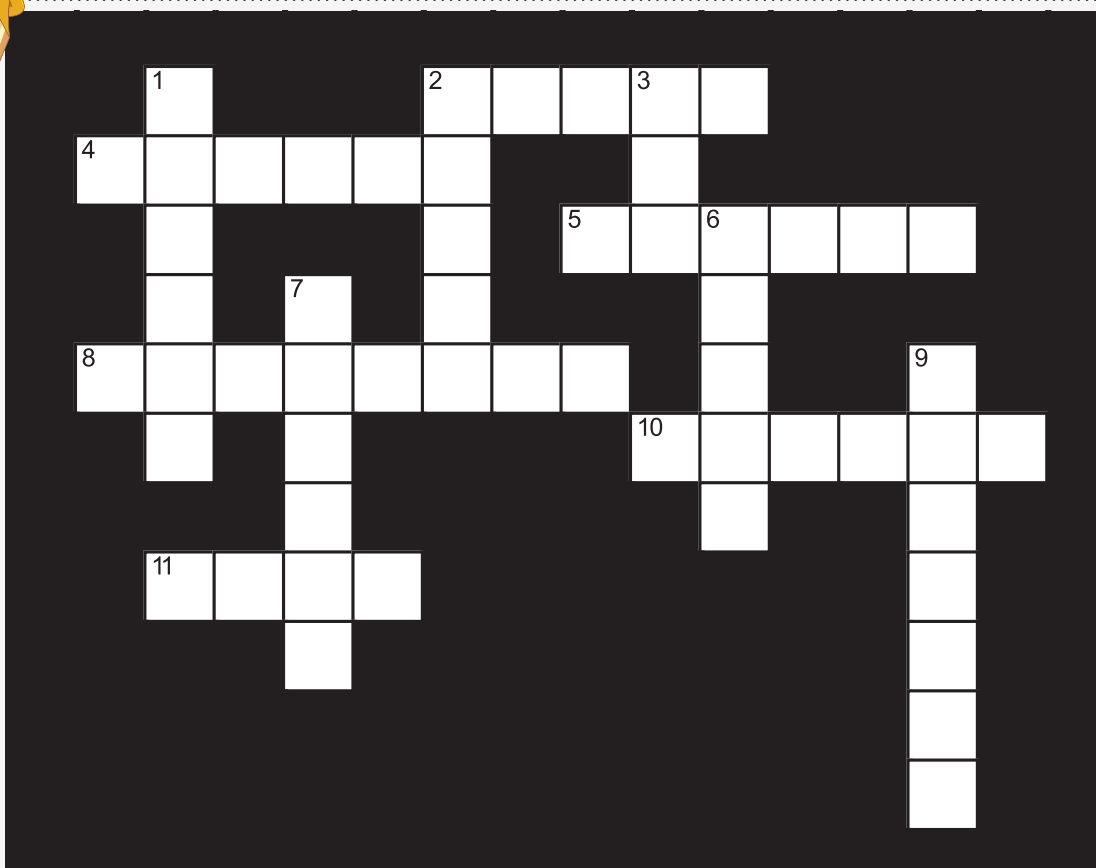


MULTIPLE CHOICE QUESTIONS

1. Which of the following means the eligibility of a person to benefit from civil rights and to have rights and freedom?
 - A) Samawi defects
 - B) Ahliyyah al-ada'
 - C) Muktasab defects
 - D) Ahliyyah al-wujub
2. Which one is the term used for the general ruling that the mukallaf must follow under normal circumstances?
 - A) Azimah
 - B) Rukhsah
 - C) Ahliyyah
 - D) Fard
3. Which one of the following is an example for haram li ghayrihi?
 - A) Murdering an innocent person
 - B) Eating meat of an unlawful animal
 - C) Marrying a milk-sibling
 - D) Eating an animal that was slaughtered without reciting the Basmala
4. Which one of the following is not an example for wajib kifai acts?
 - A) Bearing testimony to something
 - B) Recitation of the iqama before a fard prayer
 - C) Responding to a greeting
 - D) Going to jihad for the sake of Allah
5. Which one of the following is not among the rulings of the actions of a mukallaf according to the majority of Islamic schools of law (i.e. Maliki, Shafii, Hanbali Schools)?
 - A) Makruh
 - B) Fard
 - C) Mustahab
 - D) Mubah
6. Which of the following is the correct minimum and maximum ages of reaching puberty?
 - A) Girls:9-12 Boys:12-14
 - B) Girls:10-12 Boys:12-14
 - C) Girls:9-15 Boys:12-15
 - D) Girls:10-14 Boys:12-15



CROSSWORD PUZZLE



2. Things that are forbidden based on clear proofs from the Qur'an or the Sunnah.
4. Deeds that are not required to be carried out and performed in addition to the required deeds.
5. A person's ability to distinguish right from wrong, and the beneficial from the harmful.
8. Those who are required to carry out commands and to avoid the prohibitions of Islam and those who will be responsible for the consequences of their actions.
10. Actions that are expected to be avoided based on speculative proofs from the Qur'an or the Sunnah.
11. The actions that are permitted to be performed by religion.



1. Actions that are recommended and requested to be carried out by Allah and His Messenger in a nonbinding way.
2. Religiously allowed, something that is not restricted by religion.
3. A person's ability to do something and to use his/her rights.
6. Actions that are indifferent in regard to their performance or avoidance; or there is neither reward for their performance nor a punishment for their avoidance.
7. The person who has reached the age to personally use his rights.
9. Reduced and eased temporary rules under circumstances of hardship, difficulty and necessity.

CHAPTER 4

CLEANLINESS AND PURITY

CONTENTS

- A. THE DEFINITION AND IMPORTANCE OF CLEANLINESS
- B. TYPES OF PURIFICATION
- C. NAJASAH (PHYSICAL IMPURITIES) AND WAYS OF PURIFICATION FROM NAJASAH
- D. MINOR ABLUTION (WUDU’)
- E. GHUSL (MAJOR ABLUTION)
- F. DRY ABLUTION (TAYAMMUM)
- G. WIPING OVER FOOTGEAR (KHUFF) AND BANDAGES



PREPARATORY WORKS

1. Discuss the significance of cleanliness in terms of human health.
2. What do you think about the importance of cleanliness in Islam?
3. What is spiritual purity? Give some information about it.
4. What are the circumstances and conditions that require the performance of Ghusl.
Research from a fiqh book.
5. Learn the meaning of a verse from the Qur’an that deals with cleanliness.

A. THE DEFINITION AND IMPORTANCE OF CLEANLINESS

Cleanliness is important both for a healthy life and in respect to performing devotional acts. It is required for a person to be spiritually and physically cleansed before carrying out religious obligations ('ibadah).

I. Literal and Terminological Meaning of Taharah

Taharah literally means cleansing and purity. In Islamic legal terminology, it means the removal of najasah (physical impurities) and hadath (spiritual impurities), thus becoming purified.

II. The Importance of Cleanliness

Cleanliness is an essential principle in Islam. Islam considers all types of cleanliness vital, be it related to spiritual cleanliness such as purity of heart and morals, or be it related to physical cleanliness, such as environmentalism, physical hygiene and cleanliness of clothes.

It is our duty to utilize Allah's countless blessings in the best and effective way. Cleanliness, which is a protection against infectious diseases of all kinds, is a prerequisite for a healthy body. This is because illness is mainly caused by impurity. Those who do not attach importance to the cleanliness of the body, clothing, food, beverages, and the environment pave the way for disease. Our body is a precious gift from Allah and neglecting it would be mistreating His entrustment.

As in every other aspect of life, Our Beloved Prophet (pbuh) was the best example in terms of cleanliness. He said:

*"When anybody wakes up from his sleep, he should wash his hands three times ..."*¹

Furthermore, the importance he has attached on teeth and mouth hygiene is also well known, and can be seen in his following saying: *"If it were not that it would be difficult on my people, then I would have ordered them to use the tooth brush (siwak) before every prayer."*²

Islam's commands, such as performing ablution for all prayers, performing bath lustration (ghusl) in case of major impurities (Janabah), and washing hands before and after having a meal, show how significant spiritual and physical purification, and hygiene is in Islam.

Physical and spiritual purification is vital for performing religious obligations ('ibadat). For example, to be ready to pray (salat), a Muslim must get rid of his spiritual impurities (by performing ablution or ghusl) in addition to being cleansed from material impurities.

It is a requirement to be clean before standing in the presence of Allah for worship. The second command of Allah regarding keeping your clothes clean is related to purity. Allah the Almighty, in the following verse, orders the Prophet and the believers to be pure - spiritually and physically: **"Purify your garments, and avoid defilement."**³

LET US NOTE

Cleanliness is part of iman (faith). Our Prophet's (pbuh) saying, "Taharah (purity) is half of faith", shows the connection between purity and faith. Every Muslim must pay attention to his or her cleanliness. Cleanliness is very important in Islam for it is a requirement of our faith.

1. Sunan al-Tirmidhi, Bab al-Taharah, 24.
2. Sunan al-Tirmidhi, Bab al-Taharah, 22, 23.
3. Al-Muddathhir, 73: 4-5.

Just as we pay attention to the form of our acts of worship, we must also pay attention to the spiritual dimension of them. Every act of worship should deeply influence our soul, because acts of worship that involve only the movement of the body and do not affect the heart have no real value. Thus, the worshipper, before carrying out his obligation, must cleanse his thought and conscious from everything other than Allah.

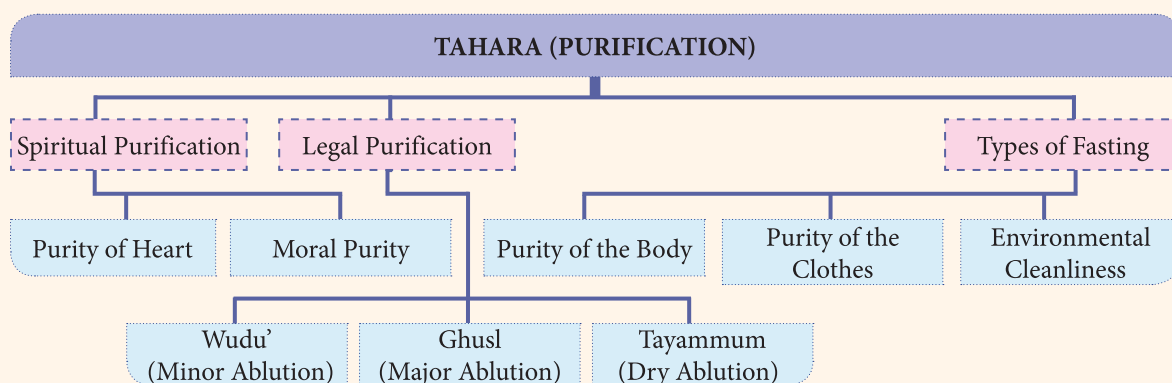
Allah praises those who pay attention to both the spiritual and the physical aspects of purification in the following verses:

“...Allah loves those who are constantly repentant and loves those who purify themselves.”⁴

“...Allah loves those who purify themselves.”⁵

The Prophet (pbuh) said: *“Allah is pure and he loves purity (cleanliness) and those who keep themselves pure”*.⁶

B. TYPES OF CLEANLINESS



I. Spiritual Purification

The cleanliness of heart and soul is as important as the cleanliness of the body and clothing. For the purpose of purifying the heart and soul, Islam has ordered avoiding sins and evil, in addition to the actions that are not islamically appropriate.

For deeds to be acceptable and valid by Allah, the first condition is to have strong faith. Faith is a form of spiritual purification, while its opposite i.e. kufr (disbelief) is spiritual impurity. Nifaq (hypocrisy) and shirk (associating partners with Allah) are also types of spiritual impurities. One who has no faith is doomed to misfortune in this world and likewise eternal damnation in the hereafter. Purifying oneself from evil and placing the belief in Allah in one's soul is the foremost condition for happiness in this world and the next. Allah says in the Qur'an: **“He has succeeded who purifies (his soul) and he has failed who corrupts it.”**⁷ This verse indicates the importance of spiritual purification in Islam.



4. Al-Baqara, 2: 222.

5. Al-Tawba, 9: 108.

6. Sunan al-Tirmidhi, Bab al-Adab, 2950.

7. al-Shams, 91: 9-10

There are two forms of spiritual purity:

1. Purity of the heart: This means to keep the heart pure from corruption, to be sincere and firm in one's faith and to have pure intentions.

2. Moral Purity: Moral Purity means to avoid bad behaviour that is considered not appropriate in Islam. Being good and polite to others, sharing others' happiness and grief, being righteous and truthful at all times, benefiting from Allah's bounties in the right manner, avoiding harming other creatures, and abstaining from evil and sins are all part of being pure in terms of morals.

One with good morals is loved by Allah and by other people. People as such remain respected citizens within society.

II. Physical Purity

1. Purity of the body: Cleansing of any impurities or dirt in the body is essential. Cleaning of the hair, nails, brushing teeth and washing hands and mouth before and after meals are all considered steps of purifying the body.

2. Purity of the clothes: Keeping the clothing clean is also important in terms of preventing bacteria and diseases from breeding on the fabric and one's body. Keeping clothing clean is just as important as keeping the body clean.

Wearing clean clothing is a person's responsibility towards himself and those around him. Thus, one does not wear dirty and untidy clothing. He should be presentable at all times. A person who wears clean and tidy clothing is also regarded a notable person by others.

3. Environmental cleanliness: Keeping the environment clean includes hygiene of homes, schools, workplaces, streets, air and purity of the water.

Cleanliness of the environment is also very crucial for human health; especially the air we breathe and the water we drink must be free of any harmful chemicals and substances.

III. Legal Purity (Both Physical and Spiritual)

The states that require the performance of ablution, hinder the performance of certain acts of worship are called hadath. They are regarded as spiritual impurities. Those who need to perform *wudu'* (minor ablution) or *ghusl* (major ablution) are physically clean however they are considered legally impure. This is why it is not appropriate for them to stand before Allah in such a state of impurity, and they are required to purify themselves before coming to Allah's presence.

By performing *wudu'*, organs that are most frequently used such as hands, arms, face, feet, mouth and nose are cleansed. Likewise, the whole body is cleansed and purified by means of *ghusl*, thus ensuring physical purity as well as legal purity (*hukmi tahara*). The significance of major ablution (*ghusl*) is obvious in respect to maintaining a healthy skin.

Legal purification is carried out with water. If there is no water available, or if it is not possible to use water, then soil is used (*tayammum*) for legal purification. A person must be free of physical and spiritual impurities to pursue an orderly life in this world and to reach happiness in the hereafter.



C. NAJASAH (PHYSICAL IMPURITIES) AND WAYS OF PURIFICATION FROM NAJASAH

Najasah is the term used for material impurities that prevents the validity of acts of worship in the presence of Allah. In certain acts of worship like ritual prayer (salat) and pilgrimage (hajj), Islam commands us to cleanse our bodies, clothes, and the places of worship from material impurities.

Even if there is a drop of material impurity, it should be cleansed. If someone performs ritual prayer (salat) in clothes with najasah without being aware of it, and then realizes the najasah after finishing the prayer, he should re-perform the prayer.

I. Materials that are Considered Impure

a- Urine and excrement. Everything, fluid or solid, that comes out of the front or the back ways of the body are accepted as impure. Little amounts of milk suckling infants' urine is regarded as light najasah.

b- *Wadi* and *Mazi*: *Wadi* is thick, murky, white liquid that comes out from men after urination. *Mazi* (preseminal fluid), on the other hand, is thin, clear, and sticky liquid which comes out mostly from men and rarely from women during arousal without gushing (*dafaq*) and does not diminish the arousal. *Mani* (semen) which requires *ghusl* (major ablution) and gushes out of body as a result of arousal is considered impure according to the Hanafi and the Maliki schools, whereas the Shafii and the Hanbali schools do not regard it as impure.

c- Blood and Pus: Blood is impure. Bodily fluids and pus that come out of wounds and have a bad odor are impure. (Blood and pus which come out from any part of the body except the private parts do not nullify a person's state of ablution, however they are considered impure and one cannot perform prayer in clothes fouled by blood or pus.) The blood, which comes from women during their menstrual period, as well as unclear genital flows are also accepted as impure.

d- Vomit: Everything that comes from the stomach and leaves the body through the mouth is impure. Ruminant animals' cud is also impure.

e- Intoxicating fluids: All kinds of intoxicants are impure.

f- The saliva and the milk of non-edible animals are impure.

h- Pig, dog, carrion and cow dung: The entire body of the pig and the dog is impure. The carrions of the animals that die without being slaughtered by proper religious process are impure. The pieces cut from a live animal is also considered as carrion. Due to the respectful nature of human beings, the human corpse is not considered impure. Dead bodies of fish and locust are not considered impure, either.

The urine of an infant boy, who is less than two years old and is fed nothing but breast milk is accepted a slight najasah. It is enough to sprinkle water over the place fouled with such urine in order to cleanse it.

It should be noted that certain impurities are forgiven; such as invisible urine splatters on body and clothes; blood that amounts to so little as to be accepted as najasah; blood that expels from pimples and flows by itself; little amount of blood, which may rub on the butcher's body, while slaughtering animals; blood that remains on the meat of slaughtered animals; the blood of small insects such as dead mosquitoes; the excreta of flies; the excreta of birds as long as it does not foul a big area; the vomit of an infant smeared to his/her mother's breast; the suckle of an infant's mother; and mud stains that splash on people while walking on the street.

II. Ways of Purification From Najasah

a- Purification with water:

Purification from material impurities (najasah) is carried out with water. If some najasah is found on clothes or body, najasah should be washed so much so that at least two of its three qualities, color, smell and taste, is removed. If removing najasah from a cloth is difficult, in other words if the color, smell or taste of the impure material could not be removed after washing and rubbing it three times, that cloth can still be used. If its smell and color remains even after washing and rubbing it three times, one should use cleaning materials like soap to remove the impurity. If removing the impurity becomes mutaadhahir, i.e. if it is not possible to be removed with cutting that part of the cloth, that person is forgiven even if his cloth is impure.

The saliva, urine, or other wet parts of a pig or a dog touches something, it should be washed seven times, one of which needs to be done by soil.

When the urine of an infant boy, who is less than two years old and fed nothing except breast milk, fouls a place, it can be cleansed by sprinkling water over it. There is an authentic hadith in this regard. If the urine of a girl fouls a place, that place needs to be washed.

If the color, taste or smell of impurity is not felt, then one should pour water over the fouled place. It is a Sunna to wash that place with soap and by rubbing it.

Liquid oil has to be disposed of if some impure material is found to be mixed in with the oil. If something impure falls into solidified oil, then it is considered enough to throw only the part where the impure material is found.

One should use enough water to wash his/her mouth that has become impure because of an impurity like vomit, etc.

Islam is a religion that regards cleanliness as a crucial concept, and commands every Muslim to be meticulously clean. Although impurities of the amount stated above do not invalidate the prayer, it is still strictly recommended that a person stands for prayer with clean garments. Since Muslims have to be examples to others with their actions and behaviors, they must be clean and tidy.

Even if it is in the amount that does not invalidate an act of worship, cleansing our body, clothes, and place of worship from all kinds of impurities is a behavior befitting piety.



b- Purification through istihala (chemical transformation):

Istihala means a transformation or a change in the nature of a thing into something else. If an intoxicant can be transformed into vinegar, it becomes permissible for use. It is no longer considered impure.

c- Purification by way of tanning:

The skins or hides of dead animals can be purified by tanning. The hides of edible and most of the non-edible animals can be purified by this method. However, the skins of pig and dog do not become pure even by tanning.

III. Water in Terms of Purity

As it is needed for purification, the purity of water used for cleansing is also important.

Water, in terms of its use in purification, is classified under four types:

1. *Pure and Purifying Water (Mutlaq (Absolute /plain) Water)*: It is the pure and natural water whose taste, color, and smell has not been changed; has not lost its thinness and liquidity; and has not before-hand been used for purification. Water from fountains, springs, well, rivers, lakes, rain, melting snow or sleet are all accepted as mutlaq (absolute/plain) water. Such water can be used for minor or major ablution, and for all kinds of cleansing.

One can perform ablution in sea, river, or well water. If there is najasah in them, it is permissible to perform ablution in parts where the signs of najasah are not directly seen. Allah's Messenger (pbuh) said in this regard:

"Water is pure. Nothing makes it impure as long as its color, taste, or smell does not change."⁸ Since earth is naturally found mixed in water, plants grow naturally in water, and solid materials like mud, which can be found over or next to water, do not change the natural form of water, such waters are accepted as pure and purifying. If water, which is found in its natural form in nature, gathers moss or pure and solid materials such as earth or soap, which is too little to change its taste or some solid foodstuff such as corn or chickpeas are soaked in it, water does not lose its character of being pure and purifying, even if its color, smell and taste change. However, if it loses its natural features, liquidity, and thinness, one cannot use such water to perform ablution.

2. *Water which is pure and purifying, but whose usage is tanzihan makruh* (reprehensible but close to permissible): Even though water, which is kept in metal containers such as copper or iron, left under the sun and heated excessively, especially in the very hot regions of the world, is considered pure and purifying, washing the body with it when it is still hot is reprehensible (makruh). It is important to note that water that is heated by solar power is not placed under this category and it can be used.

Moreover, due to the possibility of being an impediment to washing one's limbs thoroughly, performing major ablution (ghusl) with cold water is deemed tanzihan makruh (reprehensible but close to permissible).

3. *Water that is pure but not purifying*: It is divided into two groups:

a-Musta'mal water (used water): is the water which has already been used to perform major or minor ablution and saved in a container like bucket. Even if such water seems to be clean, it is not permissible to perform ablution with it.

b-Muqayyad (qualified /changed) water: is the water in which some solid or fluid material is mixed and this material constitutes its majority. Fluids extracted from vegetables, fruits, or other plants like rose water, fruit juices as well as water mixed with something solid or fluid of pure material, but has not lost at least one of its characteristics, i.e. color, taste, smell, or its liquidity are classified under this category. Milk, vinegar, soup, and water mixed with soap or salt that has lost its thinness are deemed as *muqayyad* (qualified /changed) water. Water mixed with flour that has lost its thinness is also accepted as *muqayyad* water.

Under normal circumstances, *muqayyad* (qualified /changed) water is not used for performing major or minor ablution even if it is not mixed with impure materials.

4. *Water which is neither pure nor purifying (Najis water)*: is the type of water which is mixed with any kind of impure materials and whose outcome may or may not change the color, taste, or smell. This type of water is of two categories:

8. Al-Bukhari, Wudu', 67

a- Impure water in small amounts: Pools or wells which is smaller than two qullas (qullatayn = about 210 liters) are deemed as small amounts of water. Two qullas are equal to a pool 60 cm in width, height, and depth. When an impure material falls into a small pool, it becomes impure even if its color, taste, or smell do not change.

b- Impure water in large amounts: Water which is more than two qullas is deemed as large amounts of water. If something impure falls into such amounts of water, it only makes the place where it falls impure, and does not make the entire pool impure. However, if the impure material changes at least one of the three features of water (its taste, color, and smell) completely, then all water becomes impure.

IV. Etiquette of Using the Restroom

Before entering the restroom, one should say bismillah and recite the following invocation

“Allahumma inni ‘audhu bika min al-hubsi wa al-habais”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

“O Allah, I seek refuge in You from male and female devils.”

If a person is wearing any jewelry or accessories with Allah's name or verses from the Qur'an, he/she should leave it outside before entering the restroom. One must avoid mentioning Allah's name in the toilet.

It is important to try not to splatter any of the urine or get impurities on ourselves. This is why it is advised to sit while urinating or defecating, and not to stand up without a valid excuse.

While relieving oneself in open spaces, one should try not to face or turn his back directly to the *qiblah*. One should be careful not to let anybody see his/her private parts while relieving himself / herself in open spaces.

It is a reproachable act to urinate or defecate towards the wind, in running or stagnant water, into the holes of insects, and in places where people pass by, use or sit.

Cleansing the private parts after urination and defecation is called *istinja*. After relieving oneself in the toilet, washing the private parts thoroughly with water, then drying it with toilet paper is the most effective way of cleansing. Wiping the private parts with toilet paper without using water is considered *makruh*. When water is not available, performing *istinja* with clean and dry objects such as leaves, rocks etc. is permitted. However, these objects may not be something that is edible and must be something that can thoroughly clean the impurity.

If the *najasah* is spread or splattered too much in the area of release, performing *istinja* becomes obligatory.

Ensuring that the last trace of urine has been released (for men) after urinating is called *istibra*. It may be done by coughing, walking or leaning on the left side. Men should be sure that the last drop of urine has come out before performing ablution.



9. Abu Dawud, Taharah 3

While passing by two graves, Allah's Messenger (pbuh) said: *"They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales (created enmity between people) and the other did not keep himself safe from being defiled by urine (istibra)".*¹⁰ Moreover, in another hadith, he said: *"Avoid soiling (oneself) with urine, as it is one of the reasons for the torment in the grave".*¹¹ Thus, he pointed out the importance of paying attention to *istibra* and *istinja*.

The cleansing process in *istibra* and *istinja* needs to be carried out by the left hand. The Prophet said: *"One who is cleansing his private parts (in the restroom) should use his left hand and not his right hand".*¹²

One should leave the restroom with his right foot first. When exiting the restroom, one should say *"Alhamdulillahilladhi azhaba anni al-aza wa afani, ghufuranaka"*

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي غُفْرَانَكَ

*"All Praises due to Allah who removed from me discomfort and gave me ease (relief)."*¹³ and *"I seek Your forgiveness."*

V. Definition and Types of Hadath

HADATH		
The State of Major Hadath	The States of Menstruation and Postpartum Bleeding	The State of Minor Hadath
It can be removed by major ablution (Ghusl)		It can be removed by minor ablution (Wudu')

Hadath lexically means to happen, to come about, and to be recent. In terminology, it means the state of legal impurity that one must remove before performing certain acts of worship. In order to remove the state of *hadath* which happens as a result of a situation that nullifies the state of minor ablution, one should perform minor ablution. On the other hand, to remove the state of major hadath, which occurs as a result of semen discharge, having sexual intercourse etc., one must perform major ablution (ghusl). The state of major impurity, menstruation or post-partum bleeding can be removed by performing major ablution at the end of such states.

D. MINOR ABLUTION (WUDU')

In terminology, wudu' is cleansing and wiping certain parts of the body with the intention of performing an act of worship.

Allah's Messenger (pbuh) said, *"Prayer offered by one who is not in the state of ablution will not be admissible until performing minor ablution (wudu')."* Just as performing wudu' is an act of worship to Allah, it is also an act of physical purification. Thus, one who carries out ablution earns good deeds (hasanat). Wudu' also erases some of the past sins and helps them to be forgiven.

It is important to note what the Prophet (pbuh) said:

*"Whoever performs wudu' as I do, his past minor sins shall be forgiven"*¹⁴

10. Bukhari, Wudu' 55, 56; Muslim, Taharah 111

11. Ibn Majah, Taharah 26

12. Bukhari, Wudu 18; ibn Maja, Taharah 15

13. Ibn Maja, Taharah 10

14. Sahih al-Muslim, Kitab al-Tahara, 8.

“If a man performs ablution perfectly and then offers the compulsory prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.”¹⁵

“When a Muslim performs ablution and washes his face, the sins of every wrong deed which he did with his eyes goes away with the water of ablution - or with the last drop of water. When he washes his hands, every wrong deed which his hands have done goes away with the water - or with the last drop of water. When he washes his feet, every wrong deed which his feet have walked goes away with the water or with the last drop of water, until he emerges cleansed of sins.”¹⁶ Wudu’ is a significant part of a Muslim’s life as it helps to abstain from sins and, in fact, it is the prerequisite of prayer, which is *“the best deed”*.¹⁷ Regarding this matter, Allah’s Messenger (pbuh) has said, *“the key to Paradise is Prayer, and the key to Prayer is Wudu’.”¹⁸*

I. The Obligatory Acts of Wudu’

The obligatory acts of ablution are based on the authentic hadith *“The reward of deeds depends upon the intentions”¹⁹* and the following verse of the Qur’an:



Prayer and other acts of worship based on taharah are only admissible with ablution (wudu’)

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles...”²⁰

Accordingly, there are six obligatory acts of wudu’:

1. Intention: Intention can be stated by saying in Turkish “Niyet ettim Allah rızası için abdest almayla” or in Kurdish “Min neyta ez dest nmeja xwe helal bikim bi ave”. What is important in intention is that it is done by heart and it should be stated when starting to wash the face.
2. Washing the face once (from the part of the forehead where hair grows down to the part under the chin; from ear to ear including the raised part of the ear close to the face).
3. To wash hands and arms once (from fingertips up to the elbow, including the elbow)
4. To wipe over part of the head. The front part of the head should be preferred for wiping.
5. To wash the feet up to the ankles (including the ankles) once.
6. To follow the order (tartip): To follow the order between the acts of ablution mentioned above

In order to perform a proper and complete minor ablution (wudu’), all of the above mentioned six obligatory acts should be done properly. If any one of these six acts is neglected or not done properly, then minor ablution will not be performed in an admissible way.

In addition to the Shafi’i school, the Hanbali school also regard following order among the acts of ablution as obligatory. All schools other than Hanafis view intention as one of the obligatory elements of ablution. The Hanafi school, on the other hand, does not accept intention and order as obligatory because they are not mentioned in the verse. The Maliki school views rubbing (*dalk*) while washing as obligatory; the Maliki and the Hanbali schools accept, as one of the obligatory acts of ablution, the washing of limbs without taking breaks between the acts whereby the wetness on the limbs may get dried (*muwalat*), and wiping over the whole head. Moreover, the Hanbali school regards recitation of basmala, washing the mouth and the nose as obligatory acts of ablution.

15. Sahih al-Muslim, Kitab al-Tahara, 6.

16. Sunan al-Tirmidhi, Bab al-Taharah. 2.

17. Sahih al-Muslim, Kitab al-Iman, 137.

18. Sunan al-Tirmidhi, Bab al-Taharah, 4.

19. Al-Bukhari, Bad al-wahy, 1.

20. Al-Ma’ida, 5: 6.

II. The Sunnah Acts of the Minor Ablution (Wudu')

Sunnah acts of minor ablution are as follows:

1. To brush the teeth by using a *siwak* or a toothbrush or, if they are not available, to rub the teeth by one's fingers.
2. To begin the minor ablution by the recitation of *basmala*
3. To wash both hands thoroughly up to the wrists. If there is a ring on a finger, to move it to ensure the water goes underneath it.
4. To state the intention while washing the hands. To state the intention by tongue and keeping it in mind till the end of performing the ablution.
5. To wipe between the fingers of one hand with the fingers of the other (*takhliil*).
6. To begin with the right when washing hands, arms, and feet.
7. To rinse the mouth three times, taking fresh water each time (*madmada*).
8. To wash both nostrils three times, taking fresh water each time (*istinshaq*). To draw water by right hand and to blow the water by left hand.
9. To wash the face, arms and feet three times. To wash more than the required limits.
10. When washing the face, to use both hands, to begin washing from the upper part of the face, to rub the thick beard and to ensure the water go through the beard.
11. To wipe over the whole head.
12. To wipe inside and outside the ears by using fresh water.
13. To rub the limbs of ablution while washing.
14. To drink some water (if not fasting) at the end of the ablution and recite the following invocations.



“Ashhadu alla ilaha illallahu wahdahu la sharika lah. Wa ashhadu anna Muhammadan abduhu wa rasuluhu” “Allahu’-majalni min al-tawwabin wajalni min al-mutatahhirin”²¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

“I testify that there is no true god except Allah Alone, Who has no partners and that Muhammad (pbuh) is His slave and Messenger.”

“O Allah make me among those who repent and purify themselves”

15. To perform two cycles of ritual prayer, if it is an appropriate time, is also a Sunnah.

21. Muslim, Taharah, 553; al-Tirmidhi, Taharah, 55.

III. The Reprehensible (Makruh) Acts of the Minor Ablution (Wudu')

It is reprehensible to do any one of the following actions:

1. To use little or excessive amount of water.
2. To splash water to the face and other limbs of ablution and cause it to splash over the clothes.
3. To talk about worldly matters while performing ablution without a necessity.
4. To ask help from another person to pour water for ablution without a necessity.
5. To ignore the Sunnah acts of ablution.
6. If one is not in a hurry to catch the congregation, to wash the limbs more or less than three times, to wipe over the head more than three times, and if there is khuff (socks) on feet, to wipe over them more than three times.
7. To perform ablution in a dirty place (where impure materials may spread on the clothes).
8. To gargle water when fasting or drawing water to much into the nose.
9. To wipe over the neck.
10. To shake off the water left on the limbs after the ablution.

The above mentioned reprehensible acts are within the category of *makruh tanzihi* or close to permissibility and doing such acts decreases the spiritual rewards of ablution. One should try to avoid such acts if there is not a necessity.

IV. Things not Permitted without Being in the State of Wudu'

The following four things are not permitted for a person who is without wudu':

1. To perform ritual prayer.
2. To perform prostration of recitation (sajda al-tilawah).
3. To circumambulate around the Ka'bah.
4. To touch the Qur'an or to carry it. One who is not in the state of ablution is not allowed to touch the Qur'an, its cover, or the text of a verse written on something. When an electronic screen is on, the digital version of the Qur'an is accepted to be the same as a hard version of the Qur'an. Without being in the state of ablution, it is forbidden to touch the case, bag, etc. used for carrying the Qur'an when there is a Qur'an in it.



It is recommended to perform ablution in the following situations:

1. To perform ritual standing (waqfa) in the plain of Arafat and to perform ritual walking between the Hills of Safa and Marwa (sa'y).
2. To recite the call for prayer (adhan).
3. To wash or carry a body of a dead Muslim.
4. To recite the Qur'an by heart or from a text without touching it. To listen to the recitation of the Qur'an.

5. To read books on Islamic sciences such as Exegesis, Islamic law, hadith etc.
6. To sit in a mosque, to enter a mosque, and to deliver a sermon other than the sermon for Friday prayer.
7. For a person who is in the state of major impurity, to go to sleep, to eat something, or to want to have one more intercourse.
8. To laugh loudly while performing the ritual prayer.
9. Before going to sleep or after waking up.
10. After making a mistake, getting angry, or backbiting a person.

Trying always to be in the state of ablution and to refresh ablution for every ritual prayer are praiseworthy (mustahab) acts. Wudu' is the armor of a believer.

V. Things that do and do not Nullify the Minor Ablution

1. The minor ablution is nullified when something comes out from the front or the back way, including the breaking of wind, excrement, urine, wadi, mazi, and all kinds of fluids.
2. The minor ablution is also nullified with something that removes the clarity of consciousness, such as getting intoxicated, fainting, losing one's mind, or sleeping. The state of a person's minor ablution is not nullified if someone, who sleeps cross-legged by placing the hips on the ground, does not fall firmly asleep and does not see a dream. According to Imam Shafii, it is recommended (in order to remove disagreement) for the person who sleeps to sit with his posterior on the ground.
3. When the bare skin of a male and a female touch, who are not *mahram* (close blood relatives who cannot get married to each other), their minor ablution is nullified. Moreover, if the skin of spouses or their in-laws touch each other then their minor ablution is nullified. Touching the dead body of the opposite gender also nullifies the minor ablution. Wudu' is not nullified if one touches the opposite gender with something that can prevent skin touching each other, like a cloth or gloves. Since hair and nails are not similar to skin, touching them does not nullify wudu'. Touching the skin of children younger than seven years old does not nullify wudu', either.
4. Touching the genitals with the inside of the palm invalidates the state of the minor ablution. Moreover, the state of the minor ablution is nullified in the case of both males and females touching one's own or somebody else's genitals with the inside of the palm. Touching the anus also nullifies the state of the minor ablution. However, touching genitals or anus just with the tips of the fingers (not with the inside of the palm) does not invalidate the state of the minor ablution.

VI. The Ablution of People with Chronic Justifications ('udhr)

Those people who have chronic problems, which continuously nullify their state of ablution, are known as "the people with chronic reasons ('udhr)." If the chronic problem of a person continues incessantly for the duration of a prayer time and repeats itself at least once in the following prayer times, then that person is accepted as "a person with chronic justifications." For example; a person with continuous bleeding from the beginning of noon prayer time until the beginning of the late afternoon prayer time is considered a person with chronic justification for the time of the noon prayer. If the bleeding occurs during the late afternoon prayer time even for a single drop of blood, that person is again accepted as a person with an impediment. In short, if the excuse or justification that nullifies the state of ablution continues throughout the duration of the first prayer time and continues into the next prayer time, even for a short while or reoccurs sometime during the next prayer time, that excuse is regarded as a chronic justification.

Continuous bleeding, urine incontinence, the chronic flows of other bodily secretions such as pus due to some disease are also among the conditions which are considered chronic justifications.

- The person with incontinence has to re-perform ablution for every prescribed prayer. The person is not allowed to perform two prescribed prayers by performing one ablution. However, during a prayer time, one is allowed to perform supererogatory prayers and recite the Holy Qur'an as much as he or she wants in addition to the prescribed prayer of that time.
- One must perform the ablution after the beginning of the time period for the prayer one intends to pray; otherwise his/her ablution will not be valid. For example, if the person with incontinence performs ablution for the dawn prayer, his state of ablution will be nullified with sunrise. If one performs ablution to perform the Duha prayer (pre-noon prayer), he can perform the noon prayer because the prescribed time for noon prayer still continues.
- According to the Shafii madhhab, the person with chronic justification must cleanse the part of the body affected by the excuse prior to his/her ablutions. The believer with incontinence should first cleanse his private parts (istinja), and then try to stop it by using something such as a piece of cloth. After that, he must perform ablution without waiting. Walking to a mosque, waiting for the congregation or waiting for the Friday prayer are not regarded as acts of waiting. If his excuse occurs while waiting for the mentioned reasons or while performing the ritual prayer (salat), and the impure substance spreads on the body or the cloth used to stop the incontinence, his state of ablution will not be affected.
- At the first occurrence of the chronic problem, it is recommended to delay the performance of the ritual prayer until the last moments of a prayer time. Those who have chronic justifications should not lead the congregation as imams.



RESEARCH

Research when and how people with chronic justifications should perform ablution and which ritual prayers they can perform in that state according to other schools of law (*madhahib*).

- If the chronic problem stops for the duration of a prayer time, the state of being excused stops as well. In other words, such people are not accepted as people with justifications and they have to follow the rules established for healthy believers.

E. GHUSL (MAJOR ABLUTION)

Ghusl means to wash the whole body with the intention of performing *ghusl* without leaving any part of the body dry.

Ghusl is required to rid the person of the states which prevent the performance of particular acts of worship. Allah says in the Qur'an, "**O you who believe! If you are in a state of ceremonial impurity, bathe your whole body...**"²² Regarding the *ghusl* of a woman, Allah the Almighty says, "**... And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves...**"²³ The purification process that is mentioned in this verse refers to performing *ghusl* to get rid of the major impurity that comes with menstruation for women (also post-child birth bleeding).

22. Al-Maida, 5: 6.

23. Al-Baqara, 2: 222.

I. Circumstances that Require the Performance of *Ghusl*

Six circumstances require the performance of *ghusl*. Three of them are common for both men and women:

1. *Jima (sexual intercourse)*: By having sexual intercourse (even if there is no semen emitted), the state of major impurity happens for both man and woman and performing *ghusl* becomes obligatory.

2. *The emission of Mani (semen for men)*: After the discharge of *mani* (semen for men), no matter for whatever reason it happens, one must perform major ablution (*ghusl*). It does not matter that the emission of *mani* happens while sleeping or awake, or out of pleasure or without feeling pleasure. In other words, it does not matter how it happens, but the discharge of *mani* requires major ablution. Even if the person does not remember seeing any dream, if he feels wetness similar to *mani* on his body and clothes, he needs to perform the major ablution. On the contrary, if he does not feel wetness on his body or clothes, even if he remembers seeing a dream, he does not need to perform the major ablution. This is a situation usually particular to men.

3. *Death*: It is *wajib* (obligatory) to wash the body of a believer when he/she dies.

The other three conditions are particular to women:

1. *At the end of the menstruation period (menses)*: Menstruation is a special situation that is seen with girls after the age of puberty. Menstruation begins with the discharge of blood. Menstruation blood comes from the non-pregnant and healthy girls after the age of puberty for certain periods of time. The minimum menstruation period can be one day and night (24 hours), and the maximum limit of menstruation is fifteen days. It can be six or seven days in average. The duration of ritual purity seen between the menses should be at least fifteen days and there is no maximum limit for its duration. The blood seen less than a day or more than fifteen days is considered chronic vaginal bleeding (*istihada*). Woman who experiences chronic vaginal bleeding (*istihada*) performs minor ablution just like those who suffers other types of chronic problems invalidating ablution and performs her acts of worship. She can also sleep with her husband.

2. *At the end of postpartum bleeding (nifas)*: Postpartum bleeding is defined as blood, which is shed [by the uterus] following childbirth. The postpartum bleeding can start after the infant has come entirely out of the uterus. Unlike menstrual flow, there is no minimum length of time set for postpartum bleeding; hence, if a woman gives birth and her bleeding stops immediately or very soon thereafter, or even supposing that she gives birth without any flow of blood at all, her postpartum bleeding will be viewed as having ended and she must engage in all activities required of a woman who is in a state of ritual purity. The maximum length of time set for postpartum bleeding is sixty days. However, it usually ends in forty days. After the period of postpartum bleeding, the woman performs the major ablution (*ghusl*) and begins performing her acts of worship.

3. *After a woman has given birth to a child*: Normally, when a woman gives birth to a child, she experiences postpartum bleeding. Even if the woman does not experience bleeding after giving birth, she still must perform *ghusl*. According to the preferred views of scholars, if a woman gives birth to a child earlier than regular labor, or suffers a miscarriage, she should still perform major ablution even if there is no discharge of blood.

II. What a Person, who is required to Perform *Ghusl*, Can and Cannot Do

The person who is in the state of major impurity, postpartum bleeding, or menstruation are prohibited to do the following acts:

1. To perform any obligatory or supererogatory prayers.
2. To perform prostration of recitation or thanksgiving.

3. To circumambulate around the Ka'bah.
4. To stay, to sit, or to retreat in a mosque: one must not enter a mosque in the state of major ritual impurity unless there is a necessity. It is not forbidden to enter a mosque from one side and exiting from the other and neither is it forbidden for a menstruating woman to stay in the extensions of a mosque, but not in its main building.
5. To touch or to carry the Qur'an: Those who are in the state of major ritual impurity, menstruating and experiencing postpartum bleeding cannot touch the Holy Qur'an or a verse written on a wall or any such place. There is no harm in looking at the verses.
6. To recite the Qur'an: Those who are in the state of major ritual impurity, menstruating and experiencing postpartum bleeding are not allowed to read or recite the Qur'an. It is not permissible to recite a verse, even if it is a single letter, with the intention of worship. The Prophet (pbuh)'s saying, *"No one who is sexually impure and no woman who is menstruating should recite anything from the Qur'an"*²⁴ clearly expresses that the woman who is menstruating or experiencing postpartum bleeding is not allowed to recite the Qur'an.²⁵

In addition to the above-mentioned prohibitions, women who are menstruating or experiencing postpartum bleeding neither are allowed to fast nor sleep with their husbands.

It is not appropriate for women who are menstruating or experiencing postpartum bleeding to perform major ablution with the intention of performing an act of worship (for example, performing major ablution on Fridays based on the belief that it is a prophetic practice).

Imam Ghazali deemed it inappropriate for those who are in the state of major ritual impurity to have a haircut, to clip their nails, and to give blood. On the other hand, there is no harm for menstruating women to do all these actions.

It is forbidden for a husband to divorce his wife when she is menstruating or in the period of postpartum bleeding.

INFORMATION BOX

There is no prohibition in sleeping in a state of janabah after having performed wudu' -with the condition that he/she will perform ghusl before the next prayer time expires- and eating or drinking after washing one's mouth. Likewise, a person who sleeps in the state of janabah until the next morning does not harm his/her fast by doing so. However, the fasting person should beware not to swallow any water while performing ghusl.

24. Ibn Maja, Tahara: 105; Abu Dawud, Tahara: 90; Muwatta, Qur'an: 15

25. According to the Maliki School, women who are menstruating or experiencing postpartum bleeding are allowed to recite the Qur'an for the purpose of teaching the Qur'an. The reason for this permission, which is especially expressed in the books of Islamic law, is that it is possible for women to forget the memorization of the Qur'an because menstruation or postpartum bleeding may take a very long time. This view in the Maliki School that women who are menstruating or experiencing postpartum bleeding may recite the Qur'an for teaching purposes has caused some misunderstandings in practice, and therefore it should rather be regarded as a concession (rukhsa) and women in such conditions should avoid reciting the Qur'an unless it is necessary.

The prayers which could not be performed during menstrual and post-partum bleeding period are not required to be made up. However, it is obligatory to later make up the fasting-days missed in the month of Ramadan.

Men - women who are in the state of major ritual impurity (janaba) and women who are in menstrual or post-partum bleeding period are allowed to recite the verses from Qur'an about remembrance of Allah or admonitory verses if their intention is to remember Allah or to take heed, but not the recitation of the Qur'an. For example, when getting on a vehicle, one may recite the 13th verse of chapter Zukhruf (43) with the intention of supplication "Subhanalladhi sakhkhara lana hadha wa ma kunna lahu muqrinin" (Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves), or when afflicted with a calamity, one may recite the verse "inna lillahi wa inna ilayhi raji'un" (al-Baqara 2: 156) (To Allah We belong, and to Him is our return) or remember Allah by saying, "la ilaha illa Allah".

III. The Sunnah (Supererogatory) Types of the Major Ablution

In addition to obligatory types of major ablution, there are Sunnah (supererogatory) types, which are recommended to be performed at various times and occasions. One may try to perform such major ablutions when it is possible:

1. It is a Sunnah to perform the major ablution on Fridays to get ready for Friday Prayer.
2. It is a Sunnah to perform the major ablution on Festival days to get ready for Eid Prayer.
3. It is Sunnah for the person who washes the dead body to perform the major ablution after washing it.
4. It is a Sunnah to perform the major ablution while getting ready for the state of ihram during pilgrimage, before entering Mecca and Medina, before circumambulating around the Ka'bah or performing the ritual walk between the Hills of Safa and Marwa, when getting ready for the ritual standing in the plain of Arafat, before spending the night in Muzdalifa and before stoning the Devil.
5. It is a Sunnah to perform the major ablution when getting ready for spiritual retreat in a mosque (i'tikaf) in the month of Ramadan.
6. It is a Sunnah to perform the major ablution before performing Drought Prayer.
7. It is a Sunnah to perform the major ablution before performing the Eclipse Prayers (Lunar and Solar Eclipses - Kusuf and Husuf Prayers).
8. It is a Sunnah to perform the major ablution for a disbeliever when he/she embraces Islam.
9. It is a Sunnah to perform the major ablution for a child who attains the status of competency by reaching the legal age of maturity (not by biological puberty, because in that case, performing the major ablution becomes obligatory).
10. It is a Sunnah to perform the major ablution for a drunken person after achieving sobriety or after recovering one's sanity or regaining consciousness after having lost it.

It is also recommended for a person to perform the major ablution when repenting a sin, before attending a meeting gathered for good purposes, during every night in Ramadan, after bloodletting (hajamat), (for a divorcee or a widow) after the end of waiting ('iddah) period, or just for the purpose of removing sweat and bad smell.

IV. The Obligatory Features of the Major Ablution (Ghusl)

There are three obligatory features of major ablution:

1. To remove the impure materials from the body: in order to perform a valid major ablution, one needs to wash the genitals and remove the impure substances.
2. Having the intention: Intention can be stated in Arabic as follows, “nawaytu raf’al hadas al-ak-bar” (I intended to remove the major ritual impurity). It can be expressed in Kurdish by saying “Min neyta destmeja xweyi mezin helal bikim bî ave”, and in Turkish “niyet ettim gusûl abdesti almaya, cenabeti gidermeye veya hadesi kaldırmaya”. It is a Sunnah to express the intention by tongue. Major ablution begins with intention. Therefore, if one starts washing his/her body and then express his/her intention for major ablution, he/she needs to start major ablution from the beginning.
3. Washing whole body: One must be sure that water reaches all parts of the skin and the roots of the hair. If braid prevents water reaching the roots of the hair, that person should undo the hair.

V. The Sunnah Features of Major Ablution (Ghusl)

The Sunnah acts of ghusl are as follows:

1. Saying the name of Allah when beginning to perform ghusl.
2. Rinsing out the mouth and the nostrils (This is obligatory according to the Hanafi school.)
3. To perform the minor ablution before performing the major ablution.
4. Rubbing the body while performing the major ablution.
5. Washing the right limbs before the left ones.
6. Washing the body parts successively without giving time between washing them (Muwalat).
7. Washing each part of the body thrice.

VI. How to Perform the Major Ablution Properly

One should perform the major ablution in a secluded place that nobody can see. If one has to perform major ablution in a public place like a bath house, then the private parts of the body must be covered by a waistcloth, towel, or something similar.

Before beginning to perform the major ablution, one should take off the false teeth (if there is any). Paints or make ups which forms a layer over the skin should be removed before performing the major ablution.

Hands and genitals should be cleansed thoroughly – even if there is nothing impure on them. If there is something impure over the body, it should be removed.

One should say the name of Allah (bismillah) when beginning to perform the major ablution and then rinse out the mouth and nostrils. Those who are fasting should be careful not to swallow water.

After that, one should state the intention to remove ritual impurity for the sake of Allah.

Face and head, eyes, and the outwardly visible portion of the ear canals should be thoroughly washed. One should move the fingers through the hair, and make sure that water reaches the roots of hair and beard.

After that, the right side of the body is washed before its left side.

The body should be rubbed thoroughly while washing. Water should reach under nails, open ear holes, into the navel, and other outwardly parts of the body. No dry spot should be left in all parts of the body.

If water accumulates in the place where major ablution is performed, washing the feet should be done as the last action. When getting out of the bath, first the right foot is washed and then the left one is washed.

Using water excessively or too little, talking while performing the major ablution, saying the prayers, and asking unnecessary help from another person are reprehensible acts related to the major ablution.

Performing a minor ablution after a major ablution (unless something that nullifies minor ablution happens) is reprehensible. If time is appropriate, performing a two-cycle prayer to thank Allah is recommended.

F. DRY ABLUTION (TAYAMMUM)

Tayammum is the symbolic performance of ablution with clean earth (soil or dust) by striking the earth with two hands and wiping the face and hands, when no water is available to perform wudu' or when water is available, but cannot be used for various reasons (such as danger to life or health).

Tayammum, which is one of the easiness provided by our religion Islam for hard times, was practiced by the Prophet Muhammad during his journey from Mecca to Medina in the 6th year of Hijrah. In the same year, while travelling to carry out a military expedition to Banu Mustalik tribe, the prophet along with his army rested the night at a place. When they woke up to pray the Dawn Prayer, they could not find any water. So Allah revealed the following verse to the Prophet:

“O you who believe!.. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”²⁶



I. The Conditions That Make Tayammum Permissible

1. Lack of water: If there is possibility of finding water in close distance, it becomes obligatory to search for it. One should ask fellow travelers (if there is any) if they have any water. It is not necessary to

26. Al-Maida, 5: 6.

ask every person in the group one by one. One who hopes to find water in a certain direction should go towards that direction as far as he can see.

If those who are resident in a place know the existence of water in a distant place, they are not allowed to perform dry ablution even if there is the danger of missing prayer time. They should go there and perform the minor ablution. The travelers who lodge in a place do not have to go to a distance farther than 4000 paces (around 3 km).

If there is cut in city water and there is no water around, one should buy water and perform minor ablution if he can afford it. If the seller asks for water more than the market price and the buyer is a poor person, he is allowed to perform dry ablution.

If the person who cannot find water hopes to find water later towards the end of the prayer time, he should wait until the end of prayer time. If such person does not wait and performs ritual prayer by performing dry ablution, his prayer is acceptable, but what he does is not a good deed.

2. Not having enough water and needing water: If there is not enough water to perform a full minor ablution, one should use as much as possible of the water for minor ablution in accordance with the sequence of the acts of the minor ablution. There is no requirement of sequence in the major ablution. In both types of ablution those parts of the body where water is insufficient to wash should be wiped by using soil.

One who does not have enough water to perform the full minor ablution and does not have enough soil to perform the dry ablution should perform the minor ablution as much as he/she can with water in accordance with the sequence required for the minor ablution and then perform the ritual prayer.

A person who has only enough water to remove impurities from the body should remove impurities by using the water he has and then perform dry ablution to observe the ritual prayer.

If a person only has water enough for the purpose of drinking for him and other living beings that are with him, then that person is allowed to perform dry ablution to observe the ritual prayer.

3. Endangerment towards health if the minor or the major ablution is performed with water or in the case the usage of water is impossible: If washing the body with water is dangerous for health, then it becomes permissible to perform the dry ablution. If the bathroom or the water is cold, which carries the risk of death or the risk of losing a limb; it becomes permissible to perform the dry ablution. One who is afraid of catching a serious disease because of using water, or who is afraid of prolonging the time of recovery of his disease, is also allowed to perform the dry ablution.

II. The Conditions of Performing Dry Ablution

1. It should be performed after the beginning of the time of prayer.
2. There should exist an excuse, such as sickness, being on a journey, which makes performing dry ablution permissible. (This subject is dealt with in detail in the previous section).
3. If there is no water, one should search for water. Even if there is water, it is not possible to use it due to a legal justification, such as an illness.
4. There should be clean soil or dust of the earth to perform dry ablution with it.

III. Essential Parts of Dry Ablution (Arkan)

1. Intention: It is obligatory (wajib) to state an intention by saying a statement like “Nawaytu istibahata fard al-salah” (I intend to make the obligation of prayer or performance of the prayer permissible).
2. To wipe the whole face after striking the hands on the soil or dust of the earth.

3. To wipe the forearms after striking the hands on the soil or dust of the earth.
4. To follow the sequence: first face, then the arms should be wiped.
5. To make sure to convey the clean soil or dust of the earth up to the limbs that will be wiped (face and arms)

IV. The Sunnah Acts of Dry Ablution

1. To turn towards the direction of qiblah.
2. To begin tayammum by saying the name of Allah.
3. To strike the clean earth twice, once for the face and once for the arms. To separate the fingers when striking the hands on the soil or dust of the earth.
4. To wipe the upper face before the lower, to wipe the right arm before the left.
5. When wiping the arms, to start from the tip of the fingers; to wipe the outer side of the arms before their inner sides.
6. To shake or to blow the dust (if there is any) off the arms and face.
7. To wipe the limbs consecutively without giving a break between them.
8. To wipe between the fingers. To take off the rings (if there is any) (if there is a ring, it is obligatory to take it off before the second wiping).
9. To say the proclamation of faith (kalima al-shahada) after finishing dry ablution and to recite the supplications recited after performing the minor ablution.

V. How to Perform Dry Ablution Properly

First, the sleeves need to be rolled up. The person who will perform the dry ablution first intends it with heart and tongue and then, by keeping the fingers separate, strikes his hands on the earth or something made from earth and moves them forward and then backward. He then shakes his hands to remove the dust. After that, he wipes his face beginning from the hair growing line down below the chin. In this way, the first strike to the earth is fulfilled. Then, he strikes his hands to earth for a second time, moves them forward and backward, and shakes the excess dust off his hands.

He then separates the thumb and index finger of his left hand from each other. He keeps his index, middle, ring and the little fingers together. By the inner sides of these fingers, he wipes the outer side of his right arm from fingertip to the elbow. Curling his left thumb, he then wipes the inner side of his right arm beginning from elbow down to the fingers. He then does the same steps with his right hand to his left arm. In this way, he completes his dry ablution.

It is advised that in order to perform tayammum properly, one should make sure that while performing the dry ablution, jewelry, watches and other accessories are removed.

VI. Things That Nullify Dry Ablution

1. Anything that nullifies wudu' and ghusl also nullifies tayammum.
2. When the valid excuse, which makes the dry ablution permissible ends, dry ablution becomes nullified. Such as finding the water or when the illness that prevents the usage of water gets better.

There are three situation related to finding water or end of the state of excuse:

a) The dry ablution becomes invalidated immediately if one finds water or the state of excuse ends before the beginning of the performance of the ritual prayer. At this point performing the minor ablution for prayer becomes a requirement.

b) If one sees water or the state of excuse ends while performing the ritual prayer, it is more virtuous to stop praying and perform the minor ablution. However, if there is little time left to the end of the time of the next prayer, the ritual prayer should be completed. Such ritual prayers are deemed to be valid.

c) If one finds water or the state of excuse ends after performing the ritual prayer, it is not necessary to re-perform the ritual prayer. However, if a traveler forgets that he has water in his luggage or if he cannot find it there, and then remembers where it is after performing the ritual prayer, he needs to make up the prayer he performed.

VII. Some Rulings Related to Dry Ablution

According to Imam Shafii, one may perform only one obligatory prayer and more than one supererogatory prayer by performing one dry ablution.²⁷ Since funeral prayer is not an individually obligatory (fard ayn) prayer, one may perform one obligatory prayer and more than one funeral prayer by performing one dry ablution.

By performing one dry ablution, a person cannot perform two obligatory circumambulations around the Ka'bah, one obligatory circumambulation around the Ka'bah and one obligatory ritual prayer, one obligatory ritual prayer and one votive prayer, a Friday sermon and the obligatory cycles of Friday prayer. That person must perform two separate dry ablutions and perform the above mentioned acts of worship separately.

If one performs dry ablution because of cold and then performs the ritual prayer in that state, he should make up that ritual prayer when he finds water since this is a rare situation.

If the limbs that are to be wiped during the dry ablution are wrapped with bandages, the bandages need to be undone during the dry ablution. After performing dry ablution, the bandages should be wiped and then wrapped back over the limbs. However, if untying the bandages may cause health risks, then the dry ablution should be performed over the bandages and then when water can be used, ritual prayers performed by dry ablution need to be made up.

When there is a problem, like an illness, burn, or a wound, with the limb(s) of minor ablution, and there is no bandage(s) over it (them), it is obligatory to perform dry ablution by moving earth lightly over such limbs.

When someone in the state of major ritual impurity performs the dry ablution, starts reciting the Qur'an, and just then sees water, his dry ablution becomes invalid as soon as he sees water.

One may sleep with the spouse during the time of a prayer even if he/she knows that there will not be any water to perform the major ablution. Under such circumstances, he/she is allowed to perform the dry ablution and then observe the ritual prayer. There is no need to make up that prayer later.



27. According to Hanafi School, one can perform more than one obligatory or supererogatory ritual prayer by performing one dry ablution.

G. WIPING OVER FOOTGEAR (KHUFF) AND BANDAGES

The leather footgear which covers the foot up to the ankle bone (including the ankle bone), and by which it is possible to walk is called **khuff** in Arabic. Wiping over khuff, a limb, or the bandages wrapped around a wound with wet hands is termed as **mash**.

Islam is a religion which always provides easiness in times of difficulty. Wiping over a mast or a bandage during ablution is a convenience provided by Islam in times of hardship just as the convenience of performing dry ablution in times of lack of water or when it is not possible to use water.

I. The Conditions which make Wiping over Footgear (khuff) Permissible

There are six conditions for the permissibility of wiping over footgear:

1. Footgear must be worn while in the state of minor ablution. One needs to perform the minor ablution first, and then wear both khuffs. It is not an acceptable way if the person wears the right footgear after washing the right foot and wears the left footgear after washing the left foot.
2. The footgear must be clean. There should not be any impurity on or in them. It is not permissible to wear footgear made from un-tanned animal skin as khuffs.
3. The footgear must cover the parts of the feet that need to be washed in minor ablution: They should cover all parts of the foot up to the ankle bone (including the ankle bone). Footgear with ties or zips must be kept tied or zipped after wearing them at all times. There should not be any torn part or hole on the parts of the footgear covering the obligatory parts of the foot.
4. The footgear must be durable enough to continuously walk with them. They should be durable enough to walk three days and nights (about 135 km). It is not appropriate to wear footgear made from excessively thin leather, wool socks, or irritating materials and footgear that are either too large or too tight.
5. The footgear should not let water reach the feet. In addition to leather, footgear can be made from other materials such as wool, cotton, felt, etc. Footgear made from such materials must be thick enough to prevent water reaching the feet, to stand alone, and not to be in transparent color.
6. There should not be anything worn over the footgear (khuff) when wiping over them. For example if someone wears shoes over the khuff, he cannot wipe over the shoes. In the same manner, one cannot wipe over footgear that is worn over bandages.

Special note: Wiping over footgear (khuff) is permissible only for minor ablution. In major ablution, it is not permissible to wear khuff and wipe over them instead of washing the feet.

II. The Proper Way of Wiping over Footgear

After performing minor ablution, one needs to wear footgear before anything nullifying the state of minor ablution happens. If the footgear has zip, it should be zipped after wearing.

After time passes and something nullifying minor ablution happens, the person wearing the footgear (khuff) should perform minor ablution again. When it comes to washing the feet, the person instead washes his hands. By his wet right hand, he wipes his right foot from its fingers up to the ankle, while wiping the underneath the right foot beginning from the heel down to fingers by wet left hand. Then the same process is done to the left foot and wiping over the footgear is completed.

When wiping over the footgear, fingers need to be kept separated. It is a Sunnah to wipe it in form of lines when wiping over and under the footgear. Wiping only under the footgear, its heel, or its sides is not enough.

Repeating the process of wiping and washing the footgear instead of wiping is not appropriate, rather, it is reprehensible.

III. The Length of the Period of Time for Wiping over Footgear

Wiping over the footgear is only permissible for a certain period of time. Wiping over the footgear is permissible for one day and one night, i.e. twenty four hours for the residents of a place. For the travelers, it is permissible for three days and three nights, i.e. seventy two hours. If a traveler returns to his homeland in less than three days or if he gets back to his resident status, the time for the permissibility of wiping over footgear decreases to one day and night.

According to Maliki School, there is no time limit for the permissibility of wiping over the footgear. As long as nothing happens, which requires major ablution, one may continue to wipe over the footgear. However, it is recommended for those who go to Friday Prayer to take off the footgear and wash the feet on Fridays.

The time for the permissibility of wiping over footgear does not begin at the moment when one wears the footgear. The time begins after something that nullifies the minor ablution happens. For example, if one performs the minor ablution and wears the footgear at 6 o'clock and something that nullifies the minor ablution happens at 10 o'clock, the time of permissibility of wiping over footgear begins at 10 o'clock.

IV. Things that Nullify Wiping over the Footgear

1. If the time for the permissibility of wiping over the footgear ends.
2. If the footgear (even one of them) is taken off intentionally or unintentionally.
3. If one or both of the footgear loses its features required to be accepted as valid footgear (khuff).
4. If the foot becomes visible because of a tear on the footgear or untying its ties or unzipping its zip.
5. If there is doubt whether or not the time limit for the permissibility of wiping over the footgear has ended.

Special note: In the above mentioned situations, it is enough for the person wearing footgear to take off the footgear and wash his feet if he is in the state of minor ablution. He does not need to perform a full minor ablution from beginning.

6. If anything that nullifies major ablution happens. In that case, one needs to take off the footgear in order to perform the major ablution.



V. Wiping over Bandages (Jabira)

If there are bandages wrapped over the limbs related to the minor or the major ablution due to a necessity, like a wound, and if undoing the bandages and washing the limb can be harmful to one's health, it is permissible to wipe over the bandages instead of washing that particular limb. One who is in the state of major ritual impurity does not need to undo the bandages in order to perform the major ablution.

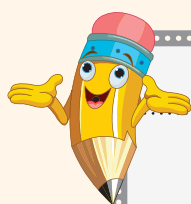
Even though washing the limbs related to the minor ablution three times is a Sunnah, wiping over the bandages only once is enough. It is not necessary to wipe all over the bandage. Parts of the limb not wrapped by bandages should be washed.

It is not necessary to wrap the bandages while being in the state of minor ablution. The rulings about the plaster over the broken limbs are the same. The limbs covered with medicine are also subjected to the same rules.

Not only the bandages over the wounds but also the bandages wrapped over the broken, dislocated, etc. limbs can be wiped if it is dangerous to undo the bandages and wash them.

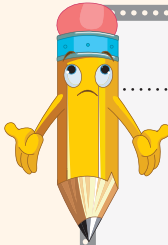
When the bandages wrapped over a wound is undone, to inspect it or apply medicine on it, and then wrapped again, it does not nullify the wiping over it.

There is no time limit for the permissibility of wiping over the bandages. One can continue to wipe over them until the wound is healed or until the danger of washing it dissipates. When the justification to wipe completely ceases to exist, the bandages are undone and the permission to wipe over the bandages ends.



REVIEW QUESTIONS

1. Briefly explain the importance of cleanliness.
2. Write down the translation of a verse and a hadith regarding cleanliness.
3. What is spiritual impurity? Explain briefly.
4. Give information about the categories of mutlaq (absolute/plain) water and muqayyad (clanged/qualified)
5. Define the terms hadath and najasah.
6. Explain under which situations najasah becomes an obstacle for ritual prayer.
7. State the ways of purifying spiritual impurities.
8. What are the obligatory acts of wudu according to the schools of Islamic law?
9. List ten of the Sunnah acts of the minor ablution.
10. State five of the acts that is reprehensible to carry out while performing the minor ablution.
11. Explain the things that nullify the minor ablution.
12. Who may be considered a person with 'udhr? Explain.
13. List the things that are not permissible to be carried out without being in the state of minor ablution.
14. Summarize how to perform a proper major ablution.
15. Explain the things that are not permitted for a person who is not in the state of major ritual purity.
16. Give brief information about the situation that requires major ablution.
17. List the obligatory acts of major ablution and explain how it is performed properly.
18. State the things that nullify the state of dry ablution.
19. List the conditions for the permissibility of wiping over footgear and bandages.
20. State when one can benefit from the rulings of the permissibility of wiping over bandages.



TRUE-FALSE QUESTIONS

1. () Wiping the whole head (during wudu') is a Sunnah act.
2. () When one wipes over the footgear, not underneath it but only the upper side is wiped. This is because the underneath the footgear may get dirty.
3. () One who performs tayammum before the time for prayer may pray the next prayer with the same tayammum.
4. () Wiping over a footgear is only valid if it is made from leather. If it is made from other materials, it is not permissible to wipe over them.
5. () The permissibility to wipe over bandages continues for one day after wrapping them over the wound.



FILL IN THE GAPS

In the following sentences fill in the gaps by using the words given below.

(*mash, taste, istibra, color, istinja, mutlaq, khuff, smell*)

1. Water from fountains, springs, wells, rivers, lakes, rain, melting snow or sleet are all accepted as waters.
2. If some najasah is found on clothes or body, the najasah should be washed so much so that at least two of its three qualities,, and, should be removed.
3. Ensuring that the last trace of urine has been released (for men) after urinating is called; Cleansing the private parts after urination and defecation is called
4. The leather footgear, which covers the foot up to the ankle bone (including the ankle bone), and with which it is possible to walk is called khuff in Arabic. Wiping over, a limb, or the bandages wrapped around a wound with wet hands is termed as



FILL IN THE GAPS WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

Stating the intention before performing the minor ablution	Fard
Talking or singing while performing the major ablution	
Asking other people's help unnecessarily while performing the minor ablution	Makruh
Rubbing the limbs while performing the minor ablution	
Delaying the ritual prayer until the end of prayer time when there is a situation of 'udhr	
Walking around for whole day in the state of major ritual impurity without a necessity	
Striking the hands on clean earth and wiping the arms	



WORD HUNT

C	R	W	M	R	F	Q	G	L	I	K	L
A	W	T	A	N	A	J	A	S	A	H	S
W	U	C	S	X	S	P	J	Y	W	U	I
J	D	H	H	I	R	Q	F	L	T	F	O
R	U	T	A	Y	A	M	M	U	M	F	X
S	X	S	K	V	E	O	I	P	M	X	H
H	N	M	P	F	L	K	J	B	S	S	A
A	I	I	A	H	X	Y	U	C	W	G	D
Y	F	M	H	Z	G	W	N	V	K	I	A
D	A	F	C	N	G	Q	U	D	V	L	T
K	S	S	L	B	Y	H	B	M	I	R	H
G	W	F	M	Q	G	H	U	S	L	G	W

NAJASA
WUDU
JUNUB
TAYAMMUM
HAYD
NIFAS
HADATH
GHUSL
MASH
KHUFF

**MULTIPLE CHOICE QUESTIONS**

1. Which one of the following is not accepted as mutlaq (plain) water to use in performing the minor or major ablution?
 - A) Melted snow
 - B) Fountain water
 - C) Rain water
 - D) Water heated up by the sun
2. Which one of the following is not among etiquette of the restroom?
 - A) Making use of the free time in the toilet and chanting the names of Allah.
 - B) Try to avoid splashing urine.
 - C) To avoid facing or turning one's back to the direction of the qiblah.
 - D) Saying Bismillah before entering the restroom.
3. Which of the following is not one of the obligatory acts of the minor ablution?
 - A) Washing the limbs of ablution according to their order.
 - B) Washing the face once.
 - C) Wiping the whole head.
 - D) Washing the feet together up to the ankle bones (including the ankle bones).
4. One who is not in the state of ablution is allowed to do which one of the following?
 - A) Carrying the Holy Qur'an.
 - B) Reciting the Qur'an.
 - C) Touching the Qur'an.
 - D) Touching a Qur'anic verse, which written in another book.
5. Which one of the following is not one of the situations that require major ablution?
 - A) Being in the period of menses
 - B) After having sexual intercourse
 - C) Death
 - D) Excretion of semen
6. Which one of the features is not required for a valid type of footgear (khuff)?
 - A) It should cover the foot
 - B) It should not let the water reach foot
 - C) It should be durable enough to walk for a while
 - D) It should be made from hard material

CHAPTER 5

RITUAL PRAYER (SALAT)

CONTENTS

- A. BASIC INFORMATION ABOUT THE ACTS OF WORSHIP
- B. THE IMPORTANCE AND MERITS OF RITUAL PRAYER
- C. THE CONDITIONS FOR THE WUJUB OF RITUAL PRAYER
- D. THE CONDITIONS FOR THE VALIDITY OF RITUAL PRAYER
- E. ESSENTIAL PARTS (ARKAN) OF RITUAL PRAYER
- F. SUNNAH ACTS OF RITUAL PRAYER
- G. REPREHENSIBLE ACTS OF RITUAL PRAYER
- H. THINGS THAT NULLIFY RITUAL PRAYER



PREPARATORY WORKS

1. Can abiding by every rule of religion be considered an act of worship? Express and discuss your opinion regarding this question
2. Allah says in the Qur'an: "And I did not create the jinn and mankind except to worship Me." (al-Dhariyat, 51: 56) Discuss the importance of worship in the light of its goal mentioned in this verse.
3. Which act of worship is performed most frequently in Islam? Why do you think so?
4. What kind of differences would there be in terms of cleanliness between a person who prays all the time, a person who prays from time to time and a person who never prays? Discuss.

A. BASIC INFORMATION ABOUT THE ACTS OF WORSHIP

The meaning of the word ‘ibadah is submission, obedience, worship and bowing to a will or an authority. In terminology, ‘ibadah means the acts of worship or fulfilling Allah’s commands and orders for His sake, and avoiding his restrictions for His sake.

In terms of how they are performed, ‘ibadat (the plural form of the word ‘ibadah or the acts of worship) are divided into three groups:

1. *Physically performed ‘ibadat:* Such as fasting, prayer and reciting the Qur’an etc.
2. *Financially performed ‘ibadat:* Such as zakat, charity, alms paid in the month of Ramadan (fitra) etc.
3. *Both physically and financially performed ‘ibadat:* Such as major and minor pilgrimage or conveying the message of Allah (jihad).

I. The Purpose of Performing Acts of Worship

1. **‘Ibadah is performed in order to follow Allah’s commands:** The first aim of worship is to carry out Allah’s command. Therefore, the main reason for their performance is that they are the commands of Allah, the Almighty. This is because obedience to the orders of the Creator is the requirement of being His servant. Moreover, this is the reason for the creation of the human being as stated in the Qur’an.

2. **‘Ibadat are performed with the hope of gaining Paradise:** A Muslim hopes to be rewarded with Paradise in return for his ‘ibadat and good deeds, and be saved from the Hellfire. To achieve this goal, a Muslim carries out the ‘ibadat commanded by Allah.

3. **‘Ibadat are performed with the hope of gaining Allah’s pleasure:** The real aim of ‘ibadah should be to gain Allah’s pleasure. The following verse of the Qur’an expresses this point: **“Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.”**

Gaining contentedness of Allah can be achieved by performing the acts of worship for His sake only. Performing the acts of worship to attract the attention of other people, to boast, or for other purposes is, in fact, a form of shirk (associating partners with Allah). A person must perform ‘ibadat solely to gain Allah’s contentedness and be rewarded in the Hereafter, thus he must perform all acts of worship in their proper time and manners.

II. The Benefits of the Acts of Worship

1. **‘Ibadah strengthens one’s faith:** ‘Ibadah protects, strengthens and enhances a person’s faith (iman). It is a constant reminder for the person who worships the existence and oneness of Allah. Thus, a person who is frequently reminded of Allah will maintain stronger faith in Him. Furthermore, one proves his faith in Allah by worshipping Him.

2. **‘Ibadah beautifies a person’s character and enhances his nobility:** human beings are the most superior beings created by Allah. However, for humans to maintain their great value and nobility, they are required to believe in Allah and worship Him. The Prophet (pbuh) states in the following hadith the fact that worship enhances the believer’s spiritual merit: *“Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it.”*

A worshipper’s value does not only increase in the presence of Allah, but it also enhances among the people. A person who fulfills his religious obligations becomes a respected person in society. This is because such a person will not harm others, will treat others with love, mercy and respect; and act with justice towards everybody. Thus, all others will respect him. Even people who do not carry out their religious obligations will respect and value such a person.

3. ‘Ibadah has a positive impact on the human psychology: Worshipping God makes a human experience internal serenity. Every act of worship has a positive impact on our psychology. For example; prayer (salat) calms and soothes the soul. After completion; it gives the feeling of satisfaction and comfort that the obligation has been fulfilled. Prayer instills righteousness and goodness in a person; it teaches discipline and self-restraint.

4. Physical sides of ‘ibadat help maintain a healthy body: For example, wudu’ and ghusl help maintain a clean and hygienic body. By praying five times a day, whereby the praying person move his/her body, a believer keeps his/her body robust. The Prophet (pbuh) has said: *“Observe the fast, so that you may be healthy.”*

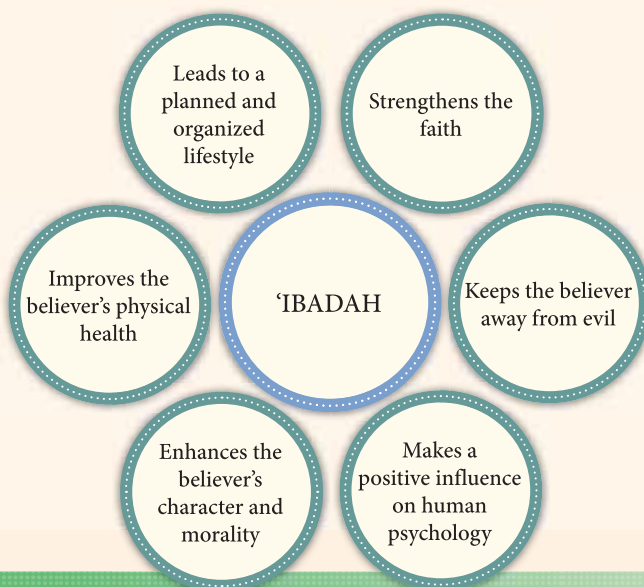
Thus, we know that fasting provides benefits to the human health. With fasting, the organs such as the stomach and liver take a respite. The fasting body rests and acquires the opportunity to burn the extra fat it has stored.

5. ‘Ibadah makes a person punctual and organized: The time, manner and conditions of the acts of worship have all been specified in the Qur’an and Sunnah. For example, the five daily prayers are to be performed not randomly but at their prescribed times. A person who prays becomes more organized with his daily tasks and programs. He makes plans accordingly, whereby he fits prayer and his tasks into his schedule, thus he or she becomes a focused person who plans his life very well. The obligatory siyam (fasting) is performed only in the month of Ramadan. Likewise, the season for Hajj is preordained. Thus, these examples have shown us that ‘ibadat is carried out in specific times and based on certain principles, whereby they teach the worshipper many skills such as discipline, punctuality and how to be organized.

6. ‘Ibadah distances a Muslim from evil: Worshipping Allah leads to acquiring a good character and enhances the ability of self-control. The verse *“... Indeed, prayer prohibits immorality and wrongdoing..?”* highlights this very point. A person who stands before the presence of Allah frequently will indeed become more God-conscious and God-fearing during the day, and will distance himself from sin.

Like prayer, fasting also protects a person from evil. As the Prophet (pbuh) said: *“Fasting is a shield (against sins and wrongdoing).”* This is because fasting not only means refraining from food and drink, but also includes refraining from bad conduct and evil. Additionally, the Prophet (pbuh) expressed: *“Whoever does not quit lying and dealing with lies, Allah does not need his refraining from eating or drinking.”* This hadith shows us that fasting in Islam is not just about avoiding food and drinks but it is in fact avoiding bad behavior. A person who acknowledges the real aim of fasting will certainly avoid bad habits and evil actions.

A believer is aware of the fact that every action on this earth will be accounted for in the next world, so he lives by this principle and aims to please Allah.



B. THE IMPORTANCE AND MERITS OF RITUAL PRAYER

I. The Importance of the Ritual Prayer and the Ruling for Neglecting to Perform it

Performing the five daily prayers is obligatory (fard) upon all sane believers who have reached the age of puberty. Fulfilling the prayers leads to Paradise and neglecting them may lead to punishment and the Hellfire in the Hereafter. The Prophet (pbuh) said:

*"Allah enjoined the five daily prayers on His servants. He assures Paradise on the Day of Judgment to those who faithfully perform these prayers. Yet, Allah does not assure this for those who perform the prayers lightly, without care and with defects in the manner of its performance, Allah deals with them as He wishes, either punishes them, or forgives them."*¹

Furthermore, in another hadith, it is stated: *"Whoever neglects prayer on purpose, the protection of Allah and His Messenger will be lifted from him."*²

Allah, the Almighty expresses the bad situation awaiting those who do not fulfill the prescribed prayers as follows:

"Except the companions of the right. Who will be in gardens, questioning each other, about the criminals, [and asking them] "what led you into the hellfire?" They will say "We were not of those who prayed."" (al-Muddathir 74: 39-43)

Abu Hurayra (r.a) narrates the following from the Prophet (pbuh): *"The first thing the people will be held accountable for on the Day of Judgment is prayer, Allah will say to His angels: "Look at my servants' (fard) prayers. Were they complete or not?" If they were complete It will be written as complete. If they were not fully performed, Allah will say: "See if my servant has voluntary (Sunnah) prayers." If he has them Allah will say: Complete his obligatory prayers' shortage with his voluntary prayers." Then the rest of his deeds will be dealt with in the same manner."*³

LET US NOTE

The Prophet said: *"Prayer is the pillar of religion"* (Tirmidhi, Iman 8). By saying so he expressed the importance of the prescribed prayers in Islam. He also said:

"Allah The Almighty has made the five daily prayers compulsory for believing men and women." (Bukhari, Salat I; Muslim, Iman 263)

The aim of the believer is to fulfill his prayers at their proper time, and not to neglect them. Allah says in the Qur'an **"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]?"** (al-Baqara, 2: 45)

Neglecting prayer due to worldly affairs cannot be presented as excuses in the presence of Allah. Every sane Muslim who can perform minor ablution must perform every prayer at its prescribed time. Even at times of war, Allah has given permission to shorten the prayer, however not to neglect it.

Prayer should be performed with the consciousness of being in the presence of Allah. However, simply because we may not pray in the best spiritual manner does not give us the excuse to neglect it.

This is because Allah has not allowed us to miss the prayers when we feel like it, or under certain circumstances, other than the menses period and post-natal bleeding of a woman. Therefore, every Muslim is obliged to perform the prayers in the best manner possible at their specified times.

1. Ibn Majah, Iqamat al-Salat, 194

2. Ibn Hanbal, V, 238

3. Al-Tirmidhi, Salat 188

Prayer is a very beneficial act of worship for the believer, and aids in resisting the temptations of the nafs (inner self). The following verse highlights this point: “... **and establish prayer. Indeed, prayer prohibits immorality and wrongdoing ...**” (al-Ankabut, 29: 45) If such a quality does not develop in a person who prays, then it is quite evident that he or she does not pray with full sincerity and effort.

Allah says in the Qur'an that the true believers are those who perform their prayers in the best manner, with sincerity: “**And those who guard (the sacredness) of their prayers**” (al-Ma'arij, 70: 34).



Ritual prayer requires patience and effort as it is a lifelong obligation and differs from other acts of worship. The person who performs prayer concentrates on nothing but his prayers, however, other 'ibadat are not as such. For example, those who fast continue to buy or sell groceries and other daily activities while they are fasting, likewise for those who perform hajj.

The prayer encompasses several acts such as takbir, tasbih, hamd (gratitude), shukr (thank-

fulness), tawazu (humbleness), du'a (supplication) for all believers and peace and greetings upon the Prophet (pbuh).

The distribution of the obligatory prayers over different times of the day consists of wisdom and many benefits that we may not be able to comprehend. Thus, the Prophet warned his companions on his deathbed, “*The Prayer, be wary of the prayer!*” and soon after that left this world.

The peace and tranquility experienced in prayer cannot be felt with any other acts of worship. The closest state a believer can get to Allah on earth is during the ritual prayer.

A Muslim should also try to fulfill the Sunnah cycles of the prayer, and not underestimate their benefits. The Prophet would perform the Sunnah cycles of the prayer as complementary to their obligatory cycles. Some of the narrations related to this subject are as follows:

*“The two-cycle performed before the dawn (Fajr) prayer are dearer to me than the whole world..”*⁴

*“May Allah bless whosoever prays the four-cycle (Sunnah) before the asr prayer!”*⁵

Islam encourages educating the children about prayer. This particular matter should not be neglected. This is expressed by the Messenger of Allah as follows:

*“Order your children to pray at the age of seven. And beat them [lightly] if they do not do so after the age of ten ...”*⁶

Allah encourages perseverance about prayer in the Qur'an, and presents us the following supplication of the Prophet Ibrahim as an example:

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.!” (Ibrahim, 14: 40)

4. Muslim, Salat al-musafirin, 96

5. Al-Tirmidhi, Salat, 201

6. Abu Dawud, Salat 26; Ahmad b. Hanbal, II, 180,187

The Prophet (pbuh) used to perform prayer under all circumstances. Sometimes he would pray until his feet ached. When his wife Aisha asked him; “Why do you tire yourself so much?” he replied, “*Should I not thank Allah for his blessings?*”⁷ Thus, our beloved Prophet displayed the best example for humankind, and showed us that praising and showing gratitude to Allah is best done with prayer.

II. The Benefits of Prayer

1. Prayer helps the believers’ life get organized and strengthens their willpower: Ritual prayer is a continuous obligation that instills discipline and organization into one’s lifestyle. It liberates the person from the energy and time consuming lifestyle that he is captive in.

The frequently recited verses from the Qur’an inculcate fear and consciousness of Allah and strengthen the faith of the believer. Ritual Prayer (salat) protects a person from evil and bad temptation. Salat disciplines the soul, and beautifies the character. It prevents carelessness. It shields a person from the whispers of Satan. Allah says in the Qur’an: “**Recite what is sent of the Book by revelation to you, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds?**” (al-Ankabut, 29: 45)

2. Salat strengthens the social unity and solidarity: In a society formed from believers performing their ritual prayers, daily life is directed by a devotional life. Prayer inculcates the feeling of unity and togetherness among the members of such society and strengthens love for one another and the feeling of brotherhood. No matter what color, language, race or background people are from, all Muslims are aligned together during prayer. During the congregational prayers such as festival (Eid) and Friday (Jumu’ah) prayers, Muslims stand side by side in prayer. This is a reflection of brotherhood, unity and strength in the face of the enemy.

3. Salat teaches gratitude to Allah, helps a person to do good deeds and expiates small sins: It brings a person closer to Allah. A person who prays experiences the serenity and happiness of fulfilling his obligation towards Allah. The Prophet (pbuh) said: “*Five daily prayers and Friday from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed ...*”⁸

Allah promises to forgive a person who prays the ritual prayer in the best manner, and carries out the ruku’ (bowing down), sujud (prostration) and other mandatory acts of prayer properly. The Prophet (pbuh) said;

“Tell me, “*If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?*” They said, “Not a trace of dirt would be left.” The Prophet (pbuh) added, “*That is the example of the five prayers with which Allah blots out (annuls) evil deeds.*”⁹

4. Ritual Prayer (Salat) provides many benefits to a believer’s health: The actions performed during prayer strengthen the muscles, bones and limbs. Prayer ensures a clean and healthy body, as wudu’ (ablution) is a prerequisite of prayer whereby specific limbs are washed several times a day. Additionally, for a prayer to be considered valid, the place for prayer, clothing of the praying person and his body should all be clean.

7. Al-Bukhari, Tahajjud 6

8. Muslim, Taharah 14, 15; al-Tirmidhi, Mawakit, 46

9. Al-Bukhari, Mawakit, 6; al-Nasai, Salat, 7

C. THE CONDITIONS FOR THE WUJUB OF RITUAL PRAYER

- 1- Being a Muslim.
- 2- Being sane.
- 3- Having reached the age of puberty (being an adult),
- 4- Having been cleansed from menses or post-natal bleeding (a condition specific to women)

A sane and adult believer having the above-mentioned conditions must perform the ritual prayers in their prescribed times.

D. THE CONDITIONS FOR THE VALIDITY OF RITUAL PRAYER

1. CLEANSING FROM HADATH: Being cleansed from ritual impurity (by performing minor ablution (wudu') or major ablution (ghusl)) is a prerequisite of prayer. Allah has ordained minor or major ablution under necessary circumstances: **"O you who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if you are unclean (junub), purify yourselves ...?"** (al-Ma'idah: S: 6) The Prophet (pbuh) said: *"The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted (by Allah) till he performs the ablution."*¹⁰

2. CLEANSING FROM NAJASAH: If the believer who will perform ritual prayer has material impurities more than the excused amount on his/her body, clothes or at the place where he/she will perform prayer, this impurity must be cleansed before prayer. If one performs a prayer without being aware of an impure material more than the excused amount on his/her body or clothes and then sees it after finishing the prayer, he/she needs to re-perform the prayer.

If a person sees something impure on another believer who is about to perform prayer, he needs to warn that person. If the congregation recognizes something impure on the imam after completing a prayer, the whole congregation needs to re-perform the prayer.

If clean and dirty clothes are mixed, one should investigate to discover the clean ones. If one does not know which part of a cloth is dirty, the whole cloth should be washed. If one is imprisoned in a dirty place, he/she should try to find a place that is the cleanest so as to perform the prayer. In this case, he/she should perform prostration by bowing his/her head down, but not by placing the head on the dirty place.

3. SATR AWRAH (COVERING CERTAIN PARTS OF THE BODY): It means that one who is going to perform the prayer must cover certain parts of the body. A believer should pay the utmost attention to wear his/her best and most appropriate clothes when standing in the presence of Allah, the Lord of the Worlds.¹¹

It is obligatory for men to wear clothes covering the area between their navel and knees. The Messenger of Allah (pbuh) said, *"Man's awrah is between his navel and knees."*¹² It is Sunnah for men to wear upper clothes to cover the shoulders during prayer.

It is obligatory for the free Muslim women to cover their entire body except their faces and hands. It is not permissible to perform the prayer in transparent clothes. Wearing tight clothes showing the form of

10. Al-Bukhari, Wudu 2

11. "O Children of Adam! wear your beautiful apparel at every time and place of prayer..." (al-A'raf, 7: 31)

12. Ahmad b. Hanbal, II, 187

the body, on the other hand, is reprehensible. Women's naked feet should not be seen when looked from the sides. It is reprehensible for women to perform prayer by covering their faces.

Even if a believer does not have clothes to cover the necessary parts of his/her body or have dirty clothes, or does not have any clothes, he/she still must perform prayer in time. In such a prayer, one should fully perform the bowing (ruku') and the prostration (sajda) and he/she does not need to re-perform the prayer later.

4. ISTIQBAL QIBLAH: It means to face the direction of qiblah while performing the prayer. The believers' qiblah is the Ka'bah in Mecca. A diversion of 45 degrees to the right or to the left from the point of the Ka'bah is not considered as not turning towards the qiblah.

A traveler may perform the prayer on the mount. When performing a prayer on a big vehicle like a ship, one should try to turn towards the direction of the qiblah. If it is not possible to perform the prayer in such a way while on a moving ride or a vehicle, turning towards the direction of the qiblah at the beginning of the prayer is obligatory if possible. If it is possible to stop at a resting place and perform prayer there, one should do so. When performing a supererogatory prayer, it is not required for a traveler to turn towards the direction of the qiblah.

The person who performs prayer in times of great fear like war times does not have to turn towards the direction of the qiblah. If it is possible to turn towards the qiblah under such circumstances, then he/she should try to perform the prayer towards the direction of the qiblah. In these cases, the obligatory status of turning towards the qiblah is stronger than the obligation of standing while in prayer.

One who cannot turn towards the qiblah due to health problems, or cannot find anybody to turn him/her towards the qiblah, should perform the prayer towards the direction he/she can turn and make the prayer up when he/she gets well.

5. WAQT (TIME): It is obligatory to know the prescribed times of prayer and to perform them in their proper times. One may know the times of prayer in three ways:

- a) The events related to the times of prayer such as sunset can be known by seeing it or by getting its information from a reliable person.
- b) By employing independent reasoning or using scientific data to determine the times of prayer.
- c) By following someone who has already determined the times of prayer by using his independent reasoning.

If one performs prayer without knowing that it is the prescribed time of the prayer, it does not become a valid prayer even if he/she realizes that it is performed in its prescribed time. It is expressed in the Holy Qur'an: "...**For such prayers are enjoined on believers at stated times.**" (al-Nisa 4: 103) It is more virtuous to perform a prayer as soon as its prescribed time arrives without delaying it. It is a major sin to postpone a prayer after its prescribed time without a valid excuse.

The Prescribed Time of the Dawn Prayer: (subh) begins at true dawn and ends at sunrise, though the preferred time for it ends when it becomes light outside after which the merely permissible remains. If one cannot wake up for the appropriate prescribed time of the dawn prayer despite best efforts to wake up, dawn prayer together with its Sunnah cycles can be made up until the sun's zenith (istiwa) for that day.

The Prescribed Time of the Noon or the Friday Prayer: (zuhr) begins after the sun's zenith for that day, and ends when an object's shadow, minus the length of its shadow at the time of the sun's zenith, equals the object's height. In cases when a valid excuse such as being on a journey etc. exists, the noon prayer can be performed by combining it with the late afternoon prayer.

The Prescribed Time of the Late Afternoon Prayer: ('asr) begins at the end of the noon prayer's time and ends at sunset, though when an object's shadow is twice as long as the object's height, the preferred time is over, and the merely permissible time remains.

The Prescribed Time of the Evening Prayer: (maghrib) begins when the sun has completely set. It continues until the red color disappears from the sky. One should pay attention to perform this prayer without delaying it. In cases when a valid excuse such as being on a journey etc. exists, the evening prayer can be combined with the night prayer.

The Prescribed Time of the Night Prayer: ('isha) begins when the red color of the sunset recedes from the sky, and ends at true dawn (al-fajr al-sadiq) when the sky around the horizon begins to grow light. Before this event, a dim light sometimes appears overhead for some minutes, followed by darkness. This phenomenon is categorized as the deceptive dawn (al-fajr al-kadhib). Postponing the night prayer to the end of the night without an excuse is reprehensible.



A person who is not strong enough to turn towards the direction of the qiblah may perform his/her prayer in the direction towards which he/she can turn. A person who does not know the direction of the qiblah should ask somebody who knows. If there is nobody to ask, he should investigate and find the direction of the qiblah himself. If that person realizes that he/she performed the prayer towards the wrong direction within the prescribed limits of prayer time, he/she should re-perform the prayer. If the prayer time has passed, then he/she should make up that specific prayer.

The Prescribed Time of the Tarawih Prayer: is particular to the month of Ramadan and its time begins after the performance of the night prayer and continues until the beginning of the time of the dawn prayer.

The Prescribed Time of the Witr Prayer: is after the time of the night prayer and continues until the beginning of the time of the dawn prayer. It is most appropriate to perform this prayer as the last prayer of a day after midnight prayer (tahajjud) and after the tarawih prayer in the month of Ramadan.

The Time of the Festival Prayer: begins after the sun rises one or two spears height (about 45 minutes after the sun rise) and continues until the sun reaches its zenith.

Times in which performing the prayer is reprehensible are as follows:

1- When sun is rising: This is a 40-minute long time in winter or about 50-minute long time in summer after the sunrise.

2- When the sun is at its height at midday till it passes over the meridian i.e. the time of noon prayer begins. This is about 25 minutes in winter and 35 minutes in the summer.

3- When the sun is setting: This time begins about 40 minutes before the sunset in the winter and about 50 minutes before the sunset in the summer and continues until the sunset.¹³

It is not permissible to perform prayer in the above-mentioned three times of the day. "There were three times at which Allah's Messenger (peace and blessings be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets."¹⁴

It is a general rule that supererogatory prayers cannot be performed during the reprehensible times of the day. Moreover, it is reprehensible to perform the supererogatory prayers after performing the oblig-

13. The above mentioned times are applicable to Turkey. Depending on the angle of the sunbeams, they change and may fall as low as twenty minutes by getting closer to Equator.

14. Muslim, Musafirin 293

atory cycles of the dawn and the late afternoon prayers. On Fridays, because there is no reprehensible time before the Friday Prayer, one may perform the supererogatory prayers after the sun passes the meridian.

Prayers that are linked to specified rationales can be performed during the reprehensible time. These prayers are as follows:

- 1- Make-up (qada) prayer.
- 2- Funeral prayer.
- 3- Prayer performed after the circumambulation of the Ka'bah.
- 4- Prayer performed in Masjid al-Haram.
- 5- Prayer performed to greet a mosque (Tahiyyat al-masjid).
- 6- Prayer performed at times of eclipse (Salat al-Husuf and Salat al-Kusuf)
- 7- Prayer performed to ask rain from Allah (salat al-istisqa)
- 8- Two cycles of prayer performed after the performance of ablution

It is permissible for a Muslim to perform the prostration of recitation when a verse of prostration is recited, even if it is a reprehensible time. However, it is not acceptable if one intentionally at a reprehensible time recites one of the verses of prostration or if one delays to perform the prostration of recitation to a reprehensible time. By the same token, it is not permissible to intentionally delay the make-up prayer or the funeral prayer to a reprehensible time.

It is more virtuous to perform the dawn prayer in its earliest time while it is still dark (taghlis). According to the Hanafi madhhab it is recommended to perform the Dawn Prayer after it becomes light outside (isfar) i.e. about 40 minutes before sunrise.

The Noon Prayer can be postponed a little if it is too hot to perform it in its earliest time.

If the obligatory cycles of the late afternoon prayer, due to a valid reason, are not performed during its normal time then they can be performed until sunset. However, postponing it for such a late time is regarded as reprehensible. Allah's Messenger –*peace and blessings be upon him*- said: *"The prayer of the hypocrites is that one of them sits until the sun becomes yellow and is between the horns of Shaytan, or on the horn of Shaytan, and then gets up and rattles off four cycles, hardly remembering Allah in them at all."*¹⁵

It is not appropriate to perform the evening prayer after the stars have covered the sky. Our Prophet (pbuh) said: *"My community will remain well, or he said: will remain on its natural condition, so long as it would not delay the evening prayer until the stars shine brightly just like a network."*¹⁶

It is not appropriate to postpone the night prayer up until the second half of the night.

6. TO KNOW HOW TO PERFORM PRAYER: This condition is a requirement to perform a prayer properly. This is because a prayer should be performed by contemplating it, reciting the Qur'an in a proper way, and seeking the contentedness of Allah. In order to achieve this, one should know the verses from the Qur'an, the invocations of the prayer, and the rules of how to perform a prayer.

The prayer of someone who does not even know the time of the prayer that he is performing, and who cannot even distinguish between the obligatory and the Sunnah cycles of the prayer he is performing are not deemed as acceptable.

7. NOT TO CARRY OUT ACTS THAT NULLIFY PRAYER: For the validity of a prayer it is necessary that one should not do any actions, such as speaking, eating, and drinking, that nullify a prayer.

15. Malik, Muwatta', Qur'an 46

16. Abu Dawud, Salat 6

E. ESSENTIAL PARTS (ARKAN) OF RITUAL PRAYER

1. INTENTION: means to know by heart the time of prayer, which prayer is to be performed, and that it is performed for the sake of Allah. It is Sunnah to express the intention in words at the beginning of a prayer. One should specifically state in his intention which prayer is going to be performed e.g. Sunnah or obligatory cycles of dawn prayer or noon prayer etc. If the prayer is an unqualified supererogatory prayer, it is enough to state that one only intends to perform the ritual prayer.

If it is an obligatory prayer, it is required in the intention to designate (qasd) which prayer is to be performed and to define (ta'yin) that it is obligatory. If it is a certain supererogatory prayer, it should also be designated and defined. If it is an unqualified supererogatory prayer, only the designation is required.

The intention must coincide with one's first takbir. In other words, intention must be in the mind when saying the first Allahu Akbar. One should avoid doing things that contradicts with the intention throughout one's prayer.

The imam who leads a mixed gender congregation should state his intention by saying, "Ana imamun liman tabiani" (I am an imam for those who follow me). It is obligatory for an imam to state his intention for leading the Friday Prayer, when re-performing a prayer, and when combining two prayers due to rain.

Those who are in congregation should not neglect to say in their intentions that "they follow the imam". However, if one begins to perform a prayer alone, and then sees a group praying in congregation, it is permissible for him to change his intention while praying and follow the imam. His prayer is valid.¹⁷

TERMS RELATED TO TIME

Virtuous time: It is the earliest part of the each prayer times. (If congregation is coming from a long distance, the prayer can be postponed to perform it in congregation.)

Optional time: It is the time appropriate to perform a prayer, for example, to perform the noon prayer up until the time of the late afternoon prayer.

Permissibility time: It is the time in which performing a prayer is permissible. For instance, performing the evening prayer until the redness in the sky disappears.

Necessity time: It is the final admissible time for those who are freed from certain states such as menstruation, postnatal bleeding, or unconsciousness. (The entire prayer is accepted to be performed in admissible time as long as at least one cycle of a prayer is performed in admissible time.)

Time of Realization (dark): It is the time between the beginning of prayer time and the time that an obstacle for a prayer occurs. If the time of prayer enters and a woman does not perform it and then her menses begins, she needs to make that prayer up after her menses ends.

Time of Excuse: Under circumstances of an excuse, such as being on a journey, it is the time, which allows the combination of the noon and the late afternoon prayers or the evening and the night prayers.

2. TAKBIR AL-IHRAM: it means to begin a prayer by saying Allahu Akbar, which is an expression of reverence and exaltedness of Allah Almighty. This takbir is called takbir al-iftitah (beginning takbir) or takbir al-ihram/tahrim (takbir that makes all actions except the acts of prayer prohibited).

17. Al-Shirbini, Mughni al-Muhtaj, 1/342

Allah's Messenger (pbuh) said in one of his traditions defining prayer:

*"When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise your- self and stand erect; then prostrate your- self and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers."*¹⁸

The person praying raises his hands when saying the takbir and lowers and ties them under his chest after finishing the takbir.

3. QIYAM: means to stay standing during prayer. It is an essential part to stand during prayer for those who are able to do it. It is stated in verse, **"and stand before Allah in a devout (frame of mind)."**¹⁹ Standing is not obligatory in supererogatory prayers, but standing up is a manifestation of respect to the prayer.

A hunchback should do his best to stand up as much as possible. Those who cannot stand up may perform their prayers by sitting or by head gestures. Allah's Messenger (pbuh) said, *"Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side. Allah would not burden a person more than he can bear."*²⁰ One who gets ill while praying may finish his prayer by sitting. It is reprehensible to lean on a wall during prayer, but that standing is still valid.

If intercity vehicles like coaches or trains do not stop for the prayer times, the traveler should perform his prayers in their proper times by gestures or moving his head. In vehicles, such as a ship and a plane, even though it is permissible to perform prayers by sitting down, it is better to try to stand up and turn towards the qiblah.

4. QIR'AH (RECITATION OF FATIHA): It is obligatory to recite verses from the Qur'an, and to recite the chapter al-Fatiha for this purpose. Allah's Messenger (pbuh) said, *"One is not credited with having observed the prayer without the recitation."*²¹

In every cycle of the prayer, it is obligatory to recite chapter al-Fatiha together with basmala at the beginning and in the order of its verses from beginning to the end. The prayer of a person who intentionally neglects the recitation of chapter al-Fatiha, even in one cycle, is not valid. This is expressed in one of the tradition of our Prophet (pbuh) as follows: *"He who does not recite Fatihat al-Kitab is not credited with having observed the prayer."*²²

According to the Shafi'i School, it is obligatory for the congregation to recite chapter al-Fatiha as soon as the imam finishes his recitation of Fatiha. Hanafis, on the other hand, say that the congregation should silently wait while the imam is reciting Fatiha, and that it is reprehensible for them to recite Fatiha based on the following hadith, *"Whoever has an imam, the recitation of the imam is his recitation."*²³

It is not permissible to recite Fatiha in any language other than Arabic. Those who do not know anything from the Qur'an should repeat 156-letter long remembrances of Allah such as "subhanallah, al-hamdulillah, la ilaha illallah, Allahu akbar, la hawla wala quwwata illa billah" in place of chapter al-Fatiha. Those who do not know even such invocations must stay standing for duration of time enough to recite chapter al-Fatiha.

One who catches a prayer after the imam completes part of or all of chapter al-Fatiha does not need to recite it. The imam's recitation will be sufficient for him.

18. Al-Bukhari, Adhan, 757; Muslim, Salat, 883

19. Al-Baqara, 2: 238

20. Al-Bukhari, Taqdir 19

21. Muslim, Salat 42

22. Abu Dawud, Salat, 136

23. Ibn Maja, Iqama, 13

5. RUKU’: means bowing down by keeping the head and back parallel to the ground. Allah Almighty commands in the Qur’an, “**O you who have attained faith! Bow down and prostrate yourselves...**” (al-Hajj, 22: 77) For ruku’ to be valid it must be done with tuma’nina. Tuma’nina is carried out by keeping the limbs motionless for a while.

Hz. Aisha (r. anha) describes bowing one’s head during ruku’ as follows, “*When Allah’s Messenger (pbuh) bowed he neither kept his head up nor bent it down, but kept it between these extremes.*”²⁴ “*When Allah’s Messenger (pbuh) bent down, his back would be straight, level and horizontal so much so that if there were a glass of water on his back, it would stay there.*”²⁵

6. ITIDAL (QAWMA): means to stand upright after rising back from ruku’. The proof for this is the following tradition transmitted by Aisha (r. anha), “When Allah’s Messenger (pbuh) rose from bowing down, he would not go to prostration until he stood upright.”²⁶ The duration of i’tidal should neither be too much nor too short.

7. SAJDA: It is obligatory two prostrate twice in each cycle. Prostration is done by touching seven limbs to the ground. Allah’s Messenger (pbuh) said, “*I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (pbuh) pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair.*”²⁷

A prostration is not acceptable if where the forehead is placed in prostration is covered with something soft, like cotton, or if the weight of the head is not felt in the place of prostration because of an obstacle like placing one’s hands there. This is because placing the forehead to the ground is obligatory in prostration.

The bottom sides of the toes of the feet should also touch the ground while prostrating. It is not enough to touch the upper sides or the tips of the toes to the ground.

Prostration (sajdah) is one of the most important acts of prayer. In Islam, prostration is done to nobody and nothing but Allah. It is the best act of showing one’s respect, submission and servitude to Allah.

In order to perform a valid prostration, one must do tuma’ninah, i.e. while prostrating stay motionless for an interval.

In the obligatory cycles of prayer, one should not extend the prostration for too long: “*While offering prayer, the Prophet (pbuh) used to stay in his bowing and his prostration as long as one could utter the words “Glory be to Allah and praise be to Him (subhanaAllahi wa bi hamdihi)” three times.*”²⁸ It is permissible to extend the prostrations in supererogatory prayers. It is stated in a tradition of the Messenger of Allah (pbuh): “*The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).*”²⁹

One who performs the prayer on a mount or a vehicle performs the ruku’ and prostration by gestures. In other words, traveler bends down a little bit to perform ruku’ and bends down a little bit more to perform prostration. According to Imam Ghazali, if someone has to perform prayer on a vehicle or falls ill and cannot place his head on the ground, it is permissible for him to prostrate on something higher such as a pillow or a chair. According to Imam Rafi’i and other scholars, such a believer should perform the prostration by bending his head as much as possible.

24. Muslim, Salat 240

25. Al-Bukhari, Adhan 120

26. Al-Bukhari, Adhan 122; Muslim, Salat 196

27. Al-Bukhari, Adhan 133

28. Abu Dawud, Salat 154

29. Muslim, Salat 215

8. JALSA (SITTING): Staying motionless between two prostrations is obligatory. Because *Allah's Messenger (pbuh)* would not go down to second prostration before he would lift his head completely from the first prostration and sit upright.³⁰

Between the two prostrations in prayers with three or four cycles, the person who is praying sits in a position called *iftirash*, which is to place the left foot on its side and sitting on it; and keeping the right foot vertical while resting on the bottom of the toes turning them towards the qiblah.

9. FINAL SITTING: means to sit down as long as to recite supplications of *tahiyyat* and *salawat* before saying the greetings at the end of a prayer. In the final sitting, the person who is praying sits in a position called *tawarruk*, which is to sit with the left posterior on the ground; right foot placed vertically with toes pointing towards the qiblah; and the left foot on its side emerging from under the right foot. The textual proof for this is the following hadith reported by Abu Hamid al-Saidi: *"I remember the prayer of Allah's Messenger (pbuh) better than any one of you... On sitting in the last cycle, he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."*³¹

10. RECITATION OF THE SUPPLICATION TAHIYYAT: The recitation of the supplication *tahiyyat* in the final sitting is one of the essential parts of prayer. Recitation of the supplication *tahiyyat* in sitting in the second cycle is a *Sunnah* in prayers with three or four cycles.

11. RECITATION OF SALAWAT: It is obligatory to pray for blessings on the Prophet (pbuh) and the members of his family (ahl al-bayt) in the final sitting. According to the Shafi'i School, one should recite the invocations of "Allahumma salli" and "Allahumma barik" based on the command in the verse **"Verily, Allah and His angels bless the Prophet: [hence,] O you who have attained to faith, bless him and give yourselves up [to his guidance] in utter self-surrender!"** (al-Ahzab, 33: 56) It is obligatory to recite the above mentioned invocation up to the phrase "Allahumma salli ala Muhammad" and it is a *Sunnah* to recite the rest.

12. THE GREETING OF PEACE: It is also obligatory to utter the first of the two final greetings of peace. The minimum amount of greeting is to say "Assalamu Alaikum" and its most complete form is to say "Assalamu alaikum wa Rahmatullah".

13. MAINTAINING THE ORDER OF THE ESSENTIAL ACTS OF PRAYER (TARTIB): The essential acts of prayer must be performed in their required order. If a person intentionally neglects the required order of the essential acts, his prayer becomes invalid. If a person neglects the order of an essential act by mistake, and realizes his error before performing the next essential act, he should immediately go back to the act he neglected. If he realizes his mistake after performing another essential act or after uttering the greeting of peace, he must perform one full cycle (rak'ah) in place of the neglected act and perform the prostration of forgetfulness at the end.

14. TUMA'NINAH: It means staying motionless between two acts. It means staying motionless for a while during *ruku'*, after standing up from *ruku'*, during prostrations, and while sitting upright between two prostrations. In other words, it means to wait without any movement for such a time as to be able to say "subhanallah" in the position of *i'tidal*, while performing *ruku'*, and while sitting between two prostrations (*jalsa*).



DISCUSS

Find the prerequisites of prayer according to the madhabs other than the Shafi'i School. Discuss the commonalities and differences.

30. Al-Bukhari, Adhan 792; Muslim, Salat 860

31. Al-Bukhari, Adhan 828

F. SUNNAH ACTS OF RITUAL PRAYER

It is a Sunnah for Muslim men to do the call for prayer (adhan) before the five daily prayers and to call for the commencement of the prayer (iqamah) before the obligatory cycles of the prayer.

The Sunnah acts of prayer are divided into two categories according to the Shafii School:

First category is called “*ab’ad* (parts plural of the word *ba’d*)” (Sunnah acts which are considered as part of prayer). If any one of the acts in this group is forgotten or neglected, one should perform the prostration of forgetfulness (*sajdat al-sahw*) at the end of the prayer.

Second category is called “*hay’at* (forms plural of the word *hay’ah*)”. Every act which is neither an essential act of prayer nor part of such a pillar is to be classified as a ‘*hay’ah* (form)’. If any one of the acts in this group is forgotten or neglected, one does not need to perform the prostration of forgetfulness (*sajdat al-sahw*) at the end of the prayer. However, one who intentionally neglects any one of them will not earn the reward of performing a Sunnah.

The list of Ab’ad Sunnahs is as follows (omission of any one of them requires the performance of a prostration of forgetfulness)

- ☆ Recitation of the invocation of qunut when standing up during the last *rak’ah* of the dawn prayer. Standing for the recitation of the invocation of qunut. Following the invocation of qunut with a prayer of blessings and greetings of peace on the Prophet, the members of his family and on the Companions.
- ☆ Reciting the first testimony (*tahiyyat*) in prayers consisting of three or four *rak’ahs*. Sitting for this testimony.
- ☆ Following this testimony (*tahiyyat*) with a prayer of blessings on the Prophet by saying “*Alla-humma salli ala Muhammadin abdika wa rasulika al-nabiy al-ummiy*”. Sitting for this prayer.
- ☆ Following the final testimony (*tahiyyat*) with a prayer of blessings on the Prophet’s family. Sitting for the final testimony.
- ☆ Recitation of the invocation of qunut when standing up from *ruku’* in the final cycle of the *witr* prayer during the second half of Ramadan. Standing for the recitation of the invocation of qunut. Following the invocation of qunut with a prayer of blessings and greetings of peace on the Prophet, the members of his family and on the Companions. on and a greeting of peace to the Prophet, the members of his family and Companions.

There is not a specific number of *hay’at* Sunnah, but the following can be given as examples (omission of them does not require the performance of a prostration of forgetfulness)

- ✓ Uttering the intention by tongue right before the beginning takbir.
- ✓ Looking at the place of prostration while performing the prayer (One who performs a prayer in Masjid al-Haram may look at the Ka’bah; One who performs a funeral prayer may look at the coffin; and one who is in the sitting position and raises his index finger while reciting the invocation of *tahiyyat* may look at his index finger).
- ✓ Keeping the space between the feet open for a period while standing, bowing for *ruku’* and performing the prostration (Women keep their arms, legs and belly adjacent to each other when performing the prostration.)
- ✓ Uttering the beginning takbir in a standing position if one is able to do it.

- ✓ Raising hands up to the shoulder level when uttering the beginning takbir, going to ruku', standing back from the ruku', and when standing up from the first sitting. When raising hands, fingers should be open, palms should face towards the qiblah, and thumbs should be at the level of the earlobes.³² (Women do not raise their hands so high).
- ✓ For those who perform their prayer in congregation, to utter the takbirs in a low voice which they themselves can hear. As for the imam, he should utter all takbirs in a loud voice which everybody can hear.
- ✓ To place one's right palm over the back of one's left hand while holding onto the left wrist and part of the left forearm while standing. Hands should be tied above the belly and under the chest. They should be kept not in the middle of the body but a little bit towards the left side of the body.
- ✓ To follow *takbirat al-ihram* with a recitation of the prayer of commencement (*du 'a' al-iftitah*), the words to which begin as follows: "Wajjahtu wajhiya..."
- ✓ To recite chapter al-Fatiha in the first cycle after the recitation of the supplication which begin as follows: "Wajjahtu wajhiya..."
- ✓ To pray for divine protection against evil during each *rak'ah*; specifically, one should utter the prayer for divine protection between the prayer of commencement and one's recitation of the *Fatihah*. Such a prayer for protection may consist of any words which convey a plea to Allah for protection from evil; however, it is preferable to say silently, "I seek refuge in God from the accursed Satan (*audhu billahi mina al-shaytan al-rajim*)".
- ✓ To make the recitation silently in the noon (zuhr) and the late afternoon ('asr) prayers; whereas reciting aloud during the first two of the obligatory cycles of the evening and the night prayers; and during all the obligatory cycles of the dawn, the Friday, and the festival prayers. (Recitation is made silently in prayers performed during daylight except during the Friday and the festival prayer; while all prayers performed at night including tarawih, witr, and makeup prayers are recited aloud.)
- ✓ To say "basmala" aloud at the beginning of chapter al-Fatiha in prayers in which the recitation is performed aloud.
- ✓ To wait silently so long as to say "subhanallah" between beginning takbir, saying "audhu..." and "basmalah".
- ✓ To say *Amin* out loud after the recitation of the *Fatihah* in prayers in which the recitation is made out loud and to say it silently in prayers in which the recitation is made silently. (It is Sunnah (mandub) for the imam leading a prayer that is being performed aloud to remain silent long enough after the *Fatiha* to allow those being led in prayer to recite it after him. The ideal practice is for the imam to spend this silent time in inward supplication or recitation.)
- ✓ In the first two cycles of a prayer to recite some passage from the Qur'an following the *Fatiha*. This passage may be less than a complete surah, although according to the Shafiis, a complete surah is preferable (the minimum equivalent of a surah being three verses). (In prayers in which the recitation is made out loud, the congregation waits silently until the imam finishes the recitation of *Fatiha* and says "amin". After he says "amin", the congregation begins the recitation of *Fatiha*. When they finish the recitation of *Fatiha*, they do not recite any additional part from the Qur'an, but rather listen to the recitation of the imam).
- ✓ To recite longer parts from the Qur'an in the first cycle than the parts recited in second cycle.
- ✓ For those who are in the congregation to advise the imam who makes an error while performing the prayer.

32. Al-Nawawi, al-Majmu, 3/262.

- ✓ To utter *Allahu akbar* in transition from one act to another except standing back up from ruku' (for example when going down into a ruku' or a prostration)
- ✓ To keep the back parallel to the ground while performing ruku' and to grasp the knees during ruku' (Women do not bow down so much and do not hold their arms so tight in the position of ruku').
- ✓ To praise God when bowing by saying three times "*subhana rabbi al-'azim*" ("Glory be to my great Lord").
- ✓ To say *sami'a Allahu li man hamidah* while lifting one's head after a ruku'. It is also a Sunnah for this statement to be said by both the imam and the congregation. To say *rabbana wa laka al-hamd* as one finishes coming up into a standing position.
- ✓ After standing back up from ruku in the second rak'ah of Dawn Prayer, to recite the supplication of qunut that begins with the phrase "Allahummahdini fiman hadayt..." The imam should use the plural forms for the phrases when reciting this supplication. In witr prayer, one may recite the supplication transmitted from Umar (r.a.) beginning with the phrases "Allahumma inna nastainuka..." Supplication of qunut can be recited in the final rak'ah of the obligatory prayers when a calamity hits the country.
- ✓ To raise the hands in a position whereby the palms face up to the sky when reciting the supplication qunut. (One should not wipe the hands to the face after finishing this supplication of qunut).
- ✓ To place the hands to the ground in line with the shoulders when performing prostration and to close the gaps between the fingers.
- ✓ If the congregation is not too crowded, men should keep their elbows away from their sides and from the ground, while women should keep them close to their body.
- ✓ To utter praise to God while prostrating by saying *subhan rabbi al-a'la*. The minimum degree of the Sunnah is fulfilled by saying these words only once; however, in order to fulfill it more completely, one should say them three times. To increase the number of praises when performing the supererogatory prayers individually.
- ✓ To recite the supplication "Rabbighfirli wa-rhamni wa-jburni wa-rzukni wa-hdini wa afini wa'fu anni" between the two prostrations.
- ✓ After finishing the two prostrations, to sit for a short while before standing up. This sitting is called "istiraha".
- ✓ When standing up from the prostration or from the first sitting, to raise the knees from the ground before the hands. Then to stand up by leaning on to the hands.
- ✓ When seated, to spread one's left hand in such a way that its fingertips are over one's left knee.
- ✓ When seated at any time during prayer, to sit on top of one's left calf and heel with the top of the left foot downward, while holding the right foot perpendicular to the ground or floor and pointing one's toes toward the *qiblah*. This ruling applies, of course, only to those who suffer from no physical condition that would prevent them from sitting in this fashion; otherwise-for example, if someone is too overweight to sit in this position-he may adopt whatever seated posture he is capable of.
- ✓ In prayers with three or four cycles (rak'ahs), to sit in the first sitting in a position called *iftirash* and in the final sitting in a position called *tawarruk* (women sit in the position of tawarruk in both sittings)

- ✓ When seated and uttering the words, *La ilaha illa Allah ...*, to close one's right hand into a fist, leaving one's index finger extended toward the *qiblah*. It is desirable to move one's index finger when saying "*illa Allah*".
- ✓ In the first sitting after reciting the supplication *tahiyyat* to recite a prayer of blessings and greetings of peace to the Prophet (Salawat) and in the final sitting to recite the supplications of "*Salli*" and "*Barik*" up to the phrase "*hamidun majid*".
- ✓ After the recitation of *tahiyyat*, the invocations of "*salli*" and "*barik*" in the final sitting to recite some other invocations narrated from the Prophet (pbuh).
- ✓ To utter the second concluding greeting of peace to the left at the end of the prayer.
- ✓ To say the well-known *dhikr* (remembrances) and prayers etc. after finishing the ritual prayers (When the ritual prayer is finished, it is recommended to recite the Verse of Throne (Ayat al-Kursi), followed by "*Subhanallah*", "*Alhamdulillah*", and "*Allahu akbar*" thirty three times each.)
- ✓ To raise both hands and invoke to Allah after the prayer. It is reported that the supplications made after the obligatory prayers are among the invocations accepted by Allah.

By fulfilling the Sunnah acts of prayer, the prayer becomes complete. The omission of any of these acts causes a decline in the spiritual rewards of the prayer.

It is recommended to recite one of the chapters called *tiwal-i mufassal* between chapter "*al-Hujurat*" and "*al-Naba*" during the dawn and the noon prayers. It is recommended to recite one of the chapters called *awsat-i Mufassal*, which are the chapters between the chapters of "*al-Naba*" and "*al-Duha*", during the late afternoon and the night prayers, and during the evening prayer it is recommended to recite one of the chapters called *qisar-i Mufassal*, which are the chapters found in the Qur'an after chapter "*al-Duha*". Furthermore, it is recommended to recite in the first rak'ah of the dawn prayer on Friday the chapter "*al-Sajda*", and in the second rak'ah the chapter "*al-Insan*".



If a place is available at home, it is meritorious to change place of prayer and to perform supererogatory prayers by going home.

Those who perform the prayer should remember the greatness of Allah Almighty and should not keep their hearts busy with thinking about mundane and banal matters of this world. They should avoid looking around while praying and contemplate about the meanings of the chapters of the Qur'an and the supplication they are reciting.

It is recommended to perform the prayer while being serene and to try to avoid yawning.

The performance of a prayer with its Sunnah and recommended acts is what was defined as a prayer by the Messenger of Allah (pbuh). Since a person knows that he/she is in the presence of Allah when performing prayer, it is important to wear the best attire. Muslim women should wear socks even when they pray alone and they should avoid wearing transparent clothes. It is among the manners of prayer for Muslim men to wear a turban or a prayer cap to cover their heads.

G. REPREHENSIBLE ACTS OF RITUAL PRAYER



The following are the reprehensible acts of prayer:

- ☆ Performing prayer in places where it is reprehensible to perform a prayer. For example, performing prayers on people's path, in markets, in bath houses, in camel pens, in places where animals are slaughtered, in waste yards, and cemeteries.
- ☆ Performing prayers heedlessly, drowsily, when there is a need to go to the restroom, and when a meal is all set.
- ☆ Closing one's eyes, looking around, raising one's eyes up towards the sky while performing the prayer.
- ☆ Performing prayer by leaning on something or on one foot.
- ☆ Placing the hands on the belly.
- ☆ Being busy with something else during the prayer. For example, wiping the face, tidying up one's hair, placing the hand on one's mouth, blowing towards oneself, or toying with pebbles while prostrating.
- ☆ Spitting towards the qiblah or to the right side.
- ☆ Pulling pants or skirts up when going down to ruku' and bending the head down lower than the back.
- ☆ Reciting out loud when it is necessary to recite silently or vice versa.
- ☆ Crossing fingers or cracking knuckles of the fingers.
- ☆ Neglecting the Sunnah acts of prayer.

H. THINGS THAT NULLIFY RITUAL PRAYER

The following are the things that nullify the prayer:

- ☆ Uncovering the awrah parts of the body even if it is for a short moment. If a child opens a person's cover while praying, the prayer becomes invalid even if the person covers his/her awrah right back up. However, if some of the awrah parts of body get uncovered without being aware of it and if they are covered immediately when the person becomes aware of it, there is no harm in that.
- ☆ If the state of minor ablution is nullified for a reason.
- ☆ If something impure stains one's body, clothes, or the place where he performs the prayer. If one sees the impurity on his prayer cap or on his shoes and takes them off while praying, his prayer will not be invalidated.
- ☆ Having doubts about the intention or one of the essential parts of the prayer. Changing intention while praying. However, it does not invalidate the prayer if someone changes his intention while performing an unqualified four-cycle supererogatory prayer in order to catch up with the congregation. The person praying does not have to do anything if he/she after finishing the prayer feels doubts about whether or not she/he did one of the essential acts of prayer.
- ☆ Speaking. Saying a word consisting of two letters, even if it does not have any meaning, or saying a word with only one letter, but which has a meaning, invalidates the prayer. If one utters at least two letters clearly such as oho oho when crying, sneezing or coughing, it invalidates the prayer. Uttering a word with only one letter, which is customarily considered normal to be uttered when sneezing, does not nullify the prayer. Clearing one's throat in order to recite the Qur'an better is excused. Staying quiet by forgetting or staying quiet for a short time while praying does not invalidate the prayer.
- ☆ Extending i'tidal, which is a short act that should not last as long as the recitation of chapter al-Fatiha, and extending the sitting between two prostrations for as long as the tashahhud.
- ☆ Responding to a call coming from someone who is not part of the prayer invalidates it. However, a prayer is not invalidated if a person praying who is asked a question answers the question by reciting a verse from the Qur'an with the intention to recite it as part of his prayer.
- ☆ Responding to greetings by saying "Wa alaikum salam". However, recitation regarding the remembrances of Allah or invocations, even in parts of prayer where the recitation of an invocation is not recommended, will not nullify the prayer.
- ☆ Laughing while praying (If it is loud enough to be heard by others, it also nullifies the minor ablution according to the Hanafi School). Smiling does not invalidate the prayer.
- ☆ Intentionally performing an essential act of prayer such as ruku' and prostration more than it is required (In some other madhhabs this does not nullify the prayer). However, if one repeats the recitation of chapter al-Fatiha or invocation of tahiyyat or recites another remembrance of Allah or moves his lips, tongue, or fingers several times, it does not nullify his prayer. Reciting the additional parts of the Qur'an after Fatiha from a hardcopy of the Qur'an and turning the pages of the hardcopy of the Qur'an does not invalidate the prayer.
- ☆ Doing excessive acts (Fi'il kathir) or carrying out too many acts not related to prayer. For example, taking more than three steps, jumping, or hitting a person intentionally nullifies the prayer. Moving one's hands or legs during the performance of the Prayer of Fear (Salat al-Khawf)

while on a vehicle or a mount does not invalidate the prayer. Bending down or moving to kill a harmful animal like a snake, a scorpion etc. does not nullify the prayer. One who is performing a prayer is allowed to straighten up his clothes, to point out to a person, and to push or stop a person who tries to pass before him.

- ☆ Eating or drinking something. If one chews gum, swallows the remnants of food in his mouth or licks candy, his prayer will be nullified.
- ☆ Intentionally turning or being forced to turn the chest from the direction of qiblah. However, if someone who is forced to turn away from the direction of qiblah or turns away from the qiblah by mistake and turns back to the direction of qiblah immediately, his prayer will not be invalidated.
- ☆ Rushing and doing an essential act before the imam or staying more than two essential acts behind an imam without an excuse. If the one (muqtadi) who prays in congregation and follows an imam remembers while sitting that he forgot to perform an essential act other than the intention and the beginning takbir, he should make up this mistake by performing an additional cycle after the imam finishes the prayer. He does not have to perform the prostration of forgetfulness at the end of prayer.
- ☆ If the time limit for wearing khuff (leather socks) ends.



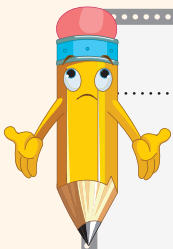
REVIEW QUESTIONS

1. Describe the prayer and write down the verses related to its obligatoriness?
2. What acts are required to be carried out during the performance of a prayer? Explain.
3. What makes prayer superior to other acts of worship?
4. Can a person maintain a pure heart without observing the prayer? Explain.
5. What are the social benefits of prayer?
6. What are the prerequisites and mandatory acts of prayer?
7. How is the niyyah (intention) for prayer made?
8. What should be done if one neglects ab'ad Sunnah acts in prayer?
9. Write down five reprehensible acts of prayer.
10. Walking to an empty space in the front row during a congregational prayer does not nullify the prayer. Explain why?



MATCH THE FOLLOWING

1	Prerequisite of validity		<i>Beginning the prayer with the words "Allahu Akbar"</i>
2	Takbir al-ihram		<i>Keeping the limbs motionless at every position of Salah</i>
3	I'tidal		<i>The condition for the prayer to be obligatory upon a person</i>
4	Condition for Wujub		<i>To do the acts in a certain order</i>
5	Tuma'ninah	1	<i>The condition for something to be valid in Islamic Law</i>
6	Tartib		<i>Rising up and standing upright</i>



TRUE-FALSE QUESTIONS

1. () If one begins to perform a prayer alone, and then sees a group praying in congregation, it is permissible for him to change his intention while praying and follow the imam. His prayer is valid.
2. () It is not necessary for the congregation to re-perform their prayer if they see something impure on imam's clothes after the completion of the prayer.
3. () Performing the Dawn Prayer during its earliest time (20 minutes after Dawn) while it is still dark outside (taghlis) is more virtuous.
4. () As soon as the imam completes the recitation of the Fatiha, the congregation must also recite it.
5. () It is Sunnah for the imam to do the recitation (of the Qur'an) silently during every cycle of the noon and the late afternoon prayers, in the last cycle of the evening prayer and in the last two cycles of the night prayer.
6. () It is obligatory to sit motionless for a while between two prostrations.
7. () If he/she is too busy with his/her job, a competent believer does not have to perform prayer in time. It is permissible for him/her to perform it later when he/she is available.
8. () It is permissible to perform the makeup prayer after performing the obligatory cycles of the late afternoon prayer.
9. () One should not perform prayer when he/she needs to go to the restroom.
10. () Even if a Muslim woman performs a ritual prayer without covering her hair and feet, her prayer will be valid.
11. () It is reprehensible to play with the body and clothes, and to look around by turning the head.
12. () While praying, saying unintentionally a word which cannot be found in the Qur'an does not invalidate the prayer.
13. () Laughing loud enough to be heard by the others while performing prayer invalidates both prayer and minor ablution.
14. () Placing knees, hands, face respectively and raising them back in the opposite order is a sunnah.





FILL IN THE GAPS WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

Turning the head to the right when greeting at the end of the prayer	
Making intention, knowing which prayer to perform	Fard
Recitation of chapter al-Fatiha in every cycle of a prayer	
Closing one's eyes while praying	
Recitation of supplication tahiyyat in the final sitting	
Crossing fingers or cracking knuckles of the fingers	
Raising hands up to the level of shoulders when saying takbirs	



WORD HUNT

O	Q	H	C	K	T	A	W	R	A	H	U
V	A	S	S	A	J	D	A	M	C	R	O
N	O	Z	V	K	Z	W	B	T	I	R	B
O	S	R	H	T	W	Q	R	Z	T	U	S
T	O	X	T	I	L	C	D	Z	I	K	A
L	Q	V	V	M	N	P	B	Y	D	U	L
Z	I	C	N	E	T	Z	M	C	A	T	A
Q	B	Y	T	A	R	T	I	B	L	H	M
R	L	X	I	N	T	E	N	T	I	O	N
S	A	C	Z	Y	H	Q	P	K	C	A	O
V	H	E	U	W	P	R	A	Y	E	R	U
T	A	S	H	A	H	H	U	D	U	W	E

TIME
QIBLAH
AWRAH
INTENTION
ITIDAL
TARTIB
PRAYER
RUKU
SAJDA
SALAM
TASHAHHUD



MULTIPLE CHOICE QUESTIONS

1. Which of the following is not one of the conditions of wujub of the prayer?
 - A) Having reached the age of puberty
 - B) Being sane
 - C) Turning towards the Qiblah
 - D) For a woman, not being in the period of her menses
2. Which of the following is not one of the mandatory acts of prayer?
 - A) Ruku
 - B) Tuma'ninah
 - C) I'tidal
 - D) Responding to a greeting
3. What is the ruling of correcting the mistakes made by the imam?
 - A) Mandub
 - B) Fard
 - C) Sunnah
 - D) Makruh
4. Doing which of the following act is Sunnah?
 - A) Performing tarawih prayer after witr prayer
 - B) Recitation of the supplication of qunut in Dawn Prayer
 - C) Closing one's eyes while performing prayer
 - D) During prayer saying 'Alhamdulillah' after sneezing
5. Which of the following is not one of the reprehensible acts of prayer?
 - A) Placing the hands on the belly
 - B) Performing prayer by leaning on something
 - C) Wiping the face while performing the ritual prayer
 - D) Closing the fingers in the position of prostration
6. Which of the following nullifies the prayer?
 - A) Covering the mouth when yawning
 - B) Proceeding towards the rows (in the masjid)
 - C) Neglecting the Sunnah acts of ritual prayer
 - D) Laughing out loud during prayer

CHAPTER 6

TYPES OF RITUAL PRAYER AND HOW TO PERFORM THE RITUAL PRAYER

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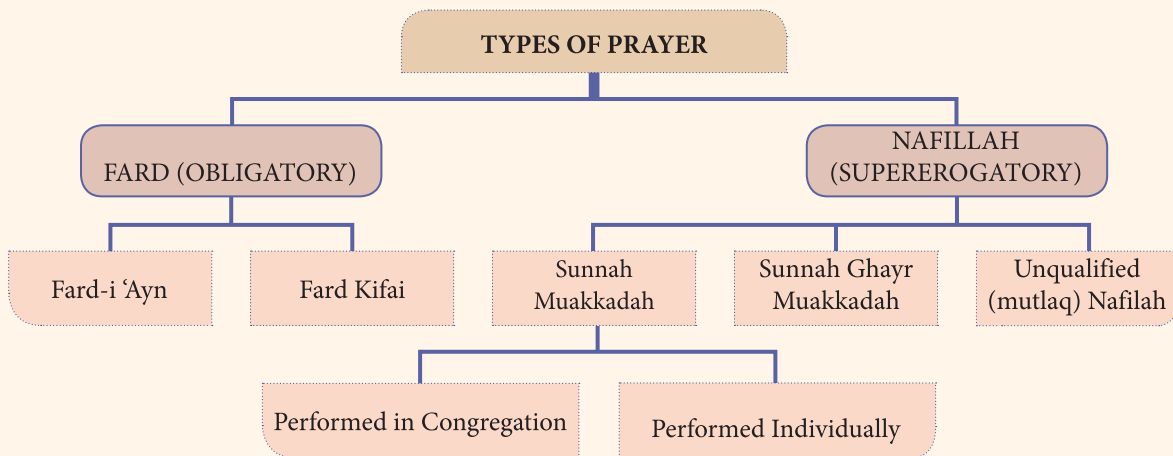


PREPARATORY WORKS

1. Does a Muslim have to perform all the prayers? State the types of prayer and discuss about this topic in class.
2. Why do Friday and Festival prayers have to be performed in congregation? Research the religious and social effects of this.
3. What is the connection between the meal of iftar and the Tarawih Prayer? Research.
4. What kind of responsibilities do we have towards the deceased? Think about it and research.

A. TYPES OF PRAYER

The prayers can be classified under two types: fard (obligatory) and nafillah (supererogatory).

**I. The Obligatory (Fard) Prayer and its Types**

The fard prayer can be classified under two groups:

a) Prayers that are obligatory upon each and every one of the responsible believers (Fard-i 'ayn): The obligatory cycles of the five daily prayers, and making these prayers up (qada) when they are not performed in their proper times, and the Friday prayer (Salat al-Jumu'ah) are the types of fard 'ayn prayers. The Friday prayer is obligatory only upon responsible (mukallaf) Muslim men.

One should make up obligatory prayers, which are not performed in time without a valid excuse. It is prohibited to neglect obligatory prayers. If a responsible Muslim does not fulfill his/her obligatory responsibilities, he/she will be a sinner.

According to Shafi'i School, it is not appropriate for those who are required to perform the makeup prayers to perform the Sunnah prayers. This is because performing the makeup prayers is more important than performing the Sunnah prayers. This is why in such situation believers should do their best to complete their makeup prayers and then start performing their Sunnah prayers.

b) Prayers that are obligatory upon the Muslim community Fard-i kifayah: The only example for this type is the Funeral prayer (Salat al-Janazah). This prayer consists of neither bowing down nor prostration.

II. Supererogatory (Nafilah) Prayers and Their Types

Nafilah prayers are divided into three groups as a. Sunnah Muakkad b. Sunnah Ghayr Muakkad c. Mutlaq (Unqualified) Nafilah Prayers. The Sunnah prayers are the ones that were performed and recommended by the Prophet (pbuh) himself. Those who properly perform these earn spiritual rewards.

All nafilah prayers, which consist of more than four rak'ahs such as the Tarawih prayer, are performed in two by two cycles. (According to Hanafi School, the Sunnah cycles performed before the obligatory cycles of noon, late afternoon, and night prayers as well as Sunnah cycles performed before and after the obligatory cycles of Friday prayer are performed as four cycles).

a. Sunnah Muakkadah Prayers

These are the prayers that were often performed and were rarely neglected by the Messenger of Allah (pbuh). Some of these prayers can be performed in congregation. These are:

Festival Prayers: Festival prayers of Ramadan and Sacrifice are Sunnah muakkad prayers for Muslim men.

Tarawih Prayer: This is a Sunnah muakkadah prayer for every competent Muslim, both men and women, during the nights of Ramadan.

Kusuf (Solar eclipse), Khusuf (Lunar eclipse) prayers and Istisqa prayer (asking rain from Allah when needed): Performing these three prayers is recommended. Muslim society as a whole should not neglect them.

Most important types of individually performed Sunnah muakkadah prayers are as follows: those that are attached to the five obligatory prayers. They are called “rawatib”. Eleven rak’ahs of such prayers attached to obligatory prayers are accepted as Sunnah muakkadah. These eleven cycles are as follows:

Two cycles performed before the obligatory cycles of the Dawn prayer.

Two cycles performed before the obligatory cycles of the Noon prayer and two cycles performed before and after the obligatory cycles of the Friday prayer.

Two cycles performed after the obligatory cycles of the Evening prayer.

Three cycles performed after the obligatory cycles of the Night prayer. One of these three cycles is the Witr prayer.

Witr prayer is the most virtuous one among the Sunnah muakkadah prayers performed in congregation. The reason why it is called Witr Prayer is that it is performed in rak’ahs of odd numbers at the end of the night. Witr prayer is not performed in congregation except during the month of Ramadan. In the second half of Ramadan, believers recite the supplication of qunut when they stand up from ruku’ of the last rak’ah.

The second most virtuous rawatib Sunnah prayer after Witr is the Sunnah cycles of the Dawn prayer.

It is Sunnah to perform a two-cycle prayer to ask help from Allah for a need (salat al-hajah), to repent for a sin, when entering into the state of ihram in pilgrimage, after the circumambulation around the Ka’bah, after returning from a journey, and before one’s wedding night. It is also recommended (mandub) to perform the Tahiyat al-masjid (prayer performed to salute the mosque when entering it), the mid-morning (duha) prayer, and the mid-night (tahajjud) prayer, as well as performing a two-cycle prayer after performing an ablution or taking a bath.

b. Sunnah Ghayr Muakkadah Prayers

Sunnah Ghayr Muakkadah Prayers are the ones that the Messenger of Allah (pbuh) sometimes performed and sometimes did not perform. If one has time, it would be acting according to Sunnah to perform such prayers.

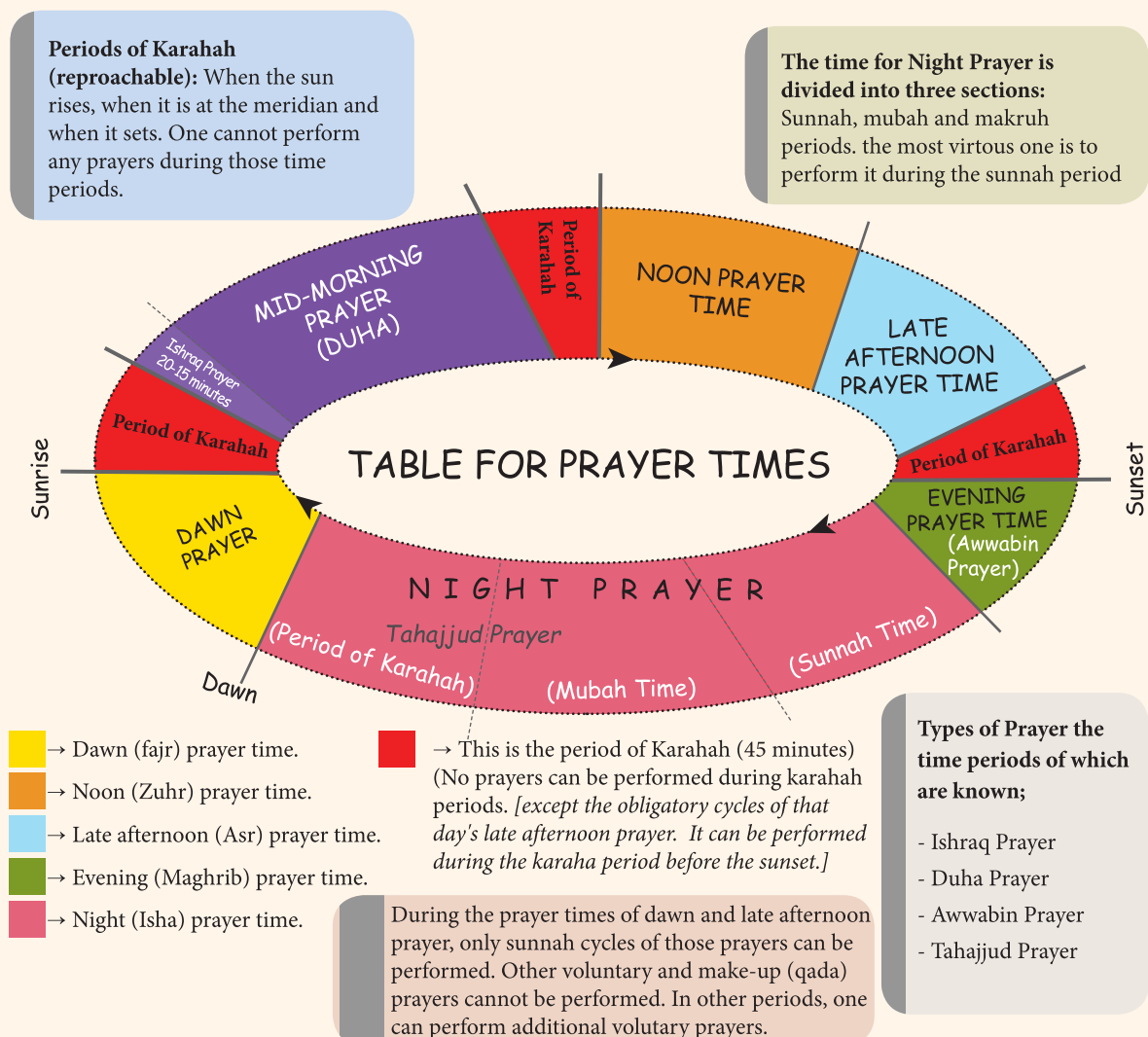
- ✓ To perform two rak’ahs, in addition to the Sunnah muakkadah cycles performed before and after the obligatory cycles of the Noon and the Friday Prayers. In this way, the total number of the cycles of the Noon prayer becomes twelve and the total number of the cycles of the Friday prayer becomes ten. This is based upon the performance of two Sunnah muakkadah cycles before the obligatory cycles of the Noon and the Friday prayers. After that the two-cycle of Sunnah ghayr muakkadah prayer is performed. Then the obligatory cycles are performed. After the obligatory cycles, just as before, the obligatory cycles, two Sunnah muakkadah and two Sunnah ghayr muakkadah cycles are performed.
- ✓ To perform a total of 4 cycles (2+2) prayer before the obligatory cycles of the Late Afternoon prayer.

- ✓ To perform a two-cycle prayer before the obligatory cycles of the Evening prayer (if the congregation has not started to perform the obligatory cycles in the mosque)
- ✓ To perform 2 or 4 or 6 cycles of awwabin prayer after the Sunnah muakkadah cycles of the Evening prayer.
- ✓ To perform a two-cycle prayer before the obligatory cycles of the Night prayer.

c. Unqualified (Mutlaq) Nafilah Prayers

These are the prayers performed as recommended prayers (tatawwu, mandub, mustahab) in addition to the above-mentioned Sunnah prayers. These are not attached to the five daily prayers and are performed to gain more spiritual rewards. Time and numbers do not limit them. It is possible to perform as many prayers as one may want in the middle of the night or during the day as long as it is not during a reprehensible time with regards to the performance of prayers.

B. FIVE DAILY PRAYERS AND HOW TO PERFORM THEM



I. How to Perform the Sunnah/Nafilah Prayer (2 Rak'ahs)

1 st Rak'ah	2 nd Rak'ah
<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Intention (To perform a Sunnah/Nafilah prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Recitation of the supplications of "Allahumma salli" and "Allahumma barik" ♦ Saying greetings to the right and to the left

II. Obligatory cycles of Dawn Prayer (2 Rak'ahs)

1 st Rak'ah	2 nd Rak'ah
<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Intention (To perform the obligatory cycles of Dawn Prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when standing back from ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when standing back from ruku' ♦ I'tidal (Staying motionless for a while) ♦ Raising hands for the recitation of supplication of qunut ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Recitation of the supplications of "Allahumma salli" and "Allahumma barik" ♦ Saying greetings to the right and to the left

III. The Obligatory cycles of Noon, Late Afternoon and Night Prayers (4 Rak'ahs)

1 st Rak'ah	2 nd Rak'ah	3 rd Rak'ah	4 th Rak'ah
<ul style="list-style-type: none"> ♦ Iqamah (Call to commence the prayer) (Men) ♦ Qiyam (Standing) ♦ Intention (To perform the obligatory cycles of related prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Praying for blessings and peace to be upon the Prophet (Salawat) 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Praying for blessings and peace to be upon the Prophet (Salawat) 	<ul style="list-style-type: none"> ♦ Raising hands when standing up ♦ Qiyam (Standing) ♦ Intention (To perform the obligatory cycles of Dawn Prayer) ♦ Beginning Takbir, raising the hands ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Recitation of the supplications of "Allahumma salli" and "Allahumma barik" ♦ Saying greetings to the right and to the left



IV. The Obligatory cycles of Evening Prayer (3 Rak'ahs)

1 st Rak'ah	2 st Rak'ah	3 st Rak'ah
<ul style="list-style-type: none"> ♦ Iqamah (Call to commence prayer) (Men) ♦ Qiyam (Standing) ♦ Intention (To perform the obligatory cycles of evening prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Praying for blessings and peace to be upon the Prophet (Salawat) 	<ul style="list-style-type: none"> ♦ Raising hands when standing up ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when returning to stand after ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of the supplication of Tahiyat ♦ Recitation of the supplications of "Allahumma sali" and "Allahumma barik" ♦ Saying greetings to the right and to the left

V. How to Perform Witr Prayer (2+1 Rak'ahs)

1 st Rak'ah	2 st Rak'ah	3 st Rak'ah
<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Intention (To perform two-cycles of Witr prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when standing back from ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when standing back from ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of supplication of Tahiyyat ♦ Recitation of supplications of "Allahumma salli" and "Allahumma barik" ♦ Say greetings to right and left 	<ul style="list-style-type: none"> ♦ Qiyam (Standing) ♦ Intention (To perform one cycle witr prayer) ♦ Beginning Takbir, raising the hands ♦ Supplication of Wajjahtu ♦ A'udhu-basmala ♦ Recitation of chapter al-Fatiha ♦ Recitation of some additional parts from the Qur'an ♦ Raising hands when going down to ruku' ♦ Ruku' ♦ Raising hands when standing back from ruku' ♦ I'tidal (Staying motionless for a while) ♦ Going down to sajdah ♦ Sitting between two prostrations ♦ Second sajdah ♦ Recitation of supplication of Tahiyyat ♦ Recitation of supplications of "Allahumma salli" and "Allahumma barik" ♦ Saying greetings to right and left

The minimal performance for Witr (lit. "odd number") is one rak'ah; the optimal way is to perform three rak'ahs; and the maximal way is to perform eleven rak'ahs. According to the Shafi'i School, the last rak'ah is performed as separate in one cycle. It is also permissible to perform the Witr prayer as three cycles without ending it after sitting in the second cycle.

During the second half of Ramadan, in the last rak'ah of Witr, it is recommended to supplicate qunut as one does in the dawn prayer, and then after the invocation of "Allahumma'hdina fiman hadayt..." to add the following invocation:

"Allahumma! Inna nasta'inuka wa nastaghfiruka wa nastahdik; wa nu'minu bika wa natubu ilayka wa natawakkalu alayka wa nusni alayka'l-hayra kullahu nashkuruka, wa la nakfuruk; wa nahlau wa natruku man yafjuruk.

Allahumma! Iyyaka na'budu wa laka nusalli wa nasjudu wa ilayka nas'a wa nahfidu narju rahmataka wa nakhsha azabak. Inna azabaka bi'l-kuffari mulhiq."

“O Allah, we ask Your help, Your forgiveness, and Your guidance. You we believe, on You we rely, You we praise with every good, we are grateful to You and not ungrateful, and disown and abandon him who commits outrages against You.

O Allah, You alone do we worship, to You we pray and prostrate, You we strive for and hasten to obey, hoping for Your mercy and fearing Your punishment. Truly, Your earnest punishment shall overtake the unbelievers.”

VI. How to Perform a Prayer:



The Dawn prayer is performed as follows: One should make his intention first to perform the Sunnah cycles of dawn prayer saying “I intend to pray the Sunnah cycles of dawn prayer for the sake of Allah”. It is recommended to lift the hands to shoulder level when one says “Allahu akbar”, meaning that one’s fingertips are even with the tops of the ears, the thumbs are even with the earlobes, and the palms are even with one’s shoulders. The fingers need to be slightly outspread and the palms should be turned towards the qiblah. Together with the intention, the person who prays should also utter the takbir saying “Allahu akbar”. After the opening Allahu Akbar, one places the hands between the chest and navel, grasping the left wrist with the right hand, and fixing one’s gaze on the place where one’s forehead will prostrate while standing in prayer. Feet are kept in line with shoulders in about a span (about 15 cm) away from each other.

Then before saying ta’awwudh (a’udhu billahi ...), one recites the following Opening Supplication (Istiftah or tawajjuh):

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ

“I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah. Indeed my salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims.”

If one, intentionally or absentmindedly, omits the Opening Supplication (Istiftah) and begins saying “I take refuge, etc.” (Ta’awwudh), one may not return to the Opening Supplication. Then, one begins the recitation of Fatiha followed by ta’awwudh (saying a’udhu billahi mina al-shaytan al-rajim, bismillahir-rahmanirrahim). The Basmala is seen as being separate from chapter al-Fatiha. The recitation of Fatiha, entirely from beginning to the end, is obligatory whether it is performed individually or in congregation.

After reciting the last words of the Fatiha, the word “Amin” is said quietly in prayers that are not prayed aloud and audibly in those recited aloud. After that, an additional chapter or some verses from the Qur’an are recited without making any break between them. This additional recitation is called damm surah. It is recommended to recite a longer part in the first cycle than the second cycle. It is also Sunnah to follow the order of the Qur’an in recitation (meaning to recite chapters in the first cycle, which come before in the Qur’an and then in the second cycle recite other verses, which come later in the Qur’an).

Then one bows from the waist. The optimal way is to raise one’s hands and say “Allahu akbar” so that one begins raising the hands as one starts saying it, and when the hands are at shoulder level, one bows. Whenever one says “Allahu akbar” during a movement from one prayer posture to another, it is recommended to prolong the words until one reaches the next posture. Then one puts the hands on the knees, fingers apart, with back and neck extended, legs straight, and elbows out, though women keep them close. One then says, “Subhana Rabbiya’l azim wa bihamdihi...” (My Lord Most Great is exalted above all limitation and I praise Him)” three times.

Then one lifts one’s head and the minimum act is to return to a standing position as one was before bowing, and then remain motionless for a moment. The optimal way is to raise the hands lifting them from the knees as one starts straightening up, raising them to shoulder level and the head together, saying “Samiallahu liman hamidah (Allah hears whoever praises Him)”. When one is standing upright, one says, “Rabbana laka’l hamd... (Our Lord all praise is Yours)”. Then one says “Allahu akbar” and prostrates. One places the forehead, nose, two knees, two palms, and the tips of the toes on the ground. One says “Subhana Rabbiyal a’la wa bihamdihi (My Lord Most High is exalted above all limitation and I praise Him)” three times.

Then one raises the head by saying Allahu akbar and sits back before prostrating a second time. Sitting at this point is an integral. It is obligatory to sit motionlessly for at least a moment and to intend nothing but sitting by one’s movement. The optimal way is to say “Allahu akbar” as one raises the head, to sit in iftirash, which is to place the left foot on its side and sit upon it while keeping the right foot resting on the bottom of its toes, heel up, to place one’s two hands on the thighs near the knees, fingers extended and held together; and to say between two prostrations “Allahumma ghfirli wa-rhamni wa-’afini wa-jburni wa-hdini wa-rzukni (O Allah, forgive me, have mercy on me, pardon me, set me right, guide me, and sustain me.)” This is called “jalsa (sitting between two prostrations)”. Then one prostrates for a second time saying “Allahu Akbar” and says “Subhana Rabbiyal a’la wa bihamdihi” three times.

After this, one raises the head, saying “Allahu akbar”. It is Sunnah, here and in each rak’ah that is not followed by the Testification of Faith (Tashahhud), to briefly rest in the iftirash style of sitting before rising (this sitting is called istirahat). Then one quickly rises, helping oneself up with both hands palms down, and prolonging the Allahu Akbar until standing. If the imam omits this brief sitting, the follower performs it anyway. It is not done after a Qur’an recital prostration.

Then one performs the second rak’a of the prayer just like the first, except for the initial intention, the opening Allahu Akbar, and the Opening Supplication (Istiftah). After two prostrations in the second rak’ah, one sits back (which is an integral) at the last of one’s prayer for the Testification of Faith in the tawarruk style of sitting, with one’s left posterior on the ground and the left foot on its side, emerging from under the right, which is vertical.

The wisdom in the difference between the ways of sitting during the two Testifications of Faith, namely, *iftirash* in the first and *tawarruk* in the second is that a latecomer to congregation may know by observing the former that the prayer has not finished and by the latter that it nearly has come to an end.

After sitting for the testification of faith (*Tashahhud*) and reciting the supplication of *Tahiyyat*, one then says the Blessings upon the Prophet (pbuh) and the members of his family by reciting the invocation, “*Allahumma salli ‘ala Muhammadin wa ‘ala ali Muhammadin kama sallayta ‘ala Ibrahima wa ‘ala ali Ibrahim innaka hamidun majid. Allahumma barik ‘ala Muhammadin wa ‘ala ali Muhammadin kama barakta ‘ala Ibrahima wa ‘ala ali Ibrahim innaka hamidun majid* (O Allah, bless Muhammad and the folk of Muhammad as You blessed Ibrahim and the folk of Ibrahim, for You are truly the Most Praiseworthy and Noble. And show grace to Muhammad and the folk of Muhammad as You showed grace to Ibrahim and the folk of Ibrahim, for You are truly the Most Praiseworthy and Noble.)” This is an integral act after the final Testification of Faith, but merely *Sunnah* after the first one in three or four-cycle prayers. It is recommended after the second Testification of Faith (*Tashahhud*) of the prayer, though not after the first to supplicate to Allah for any permissible thing one wishes concerning one’s religion or this world. For example, one may recite the invocation beginning as, “*Allahumma rabbana atina fi’l-dunya hasanatan wa fi’l-akhirati hasanatan wa qina azaban’-nar* (O Allah! O Our Lord, give us good in this world and good in the hereafter, and save us from the punishment of the fire)”.

Then one says the final Salams. The optimal way is to say, “*As-salamu ‘alaykum wa rahmatullah* (Peace be upon you, and the mercy of Allah)” and to turn the head to the right enough to show the right cheek. One thereby intends to finish the prayer and intends greetings of peace to the angels and Muslims (whether human or jinn) on the right. One then turns one’s head to the left and repeats the Salam, intending to greet those on the left.

The obligatory cycles of the Dawn Prayer: it consists of two cycles, which are performed just as the *Sunnah* cycles explained above. One should say the call for the commencement of prayer (*iqama*) and express in the intention that the obligatory cycles are going to be performed. It is recommended to keep the *Sunnah* cycles of the Dawn Prayer short and obligatory cycles longer.

It is *Sunnah muakkadah* to recite the supplication of *qunut* after returning to a standing position from the *ruku’* in the final obligatory cycle of the Dawn Prayer. The supplication of *qunut* is also recited in the final cycles of the *Witr* prayer performed during the second half of the month of Ramadan.

The supplication of *qunut* recited after returning to a standing position from the *ruku’* and standing motionless (which is called ‘*itidal*’) is as follows:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَلَّيْتَ تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ

“*Allahumma ihdini fiman hadayt, wa a’fini fiman a’fayt, watawallani fiman tawallayt, wa barik li fima a’atayt, wa qini sharra ma qadayt, fainnaka taqdi wala yuqda ‘alayk, wainnahu la yadhilu man walayt, tabarakta rabbana wa’alayt.*”

(O Allah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom You take as a ward. Blessed and exalted are You, our Lord).¹

1 Ahmed bin Hanbal, *Musnad* 3/162 al-Daraqutni, 2/39

Imam recites all the invocations in the plural form. For example, he says “ihdina wa ‘afina” instead of “ihdini wa ‘afini”. While the imam recites the supplication of qunut, the congregation raises their hands and says amin to the invocations. (According to Hanafis, supplication of qunut is recited silently and hands are not raised²) After the recitation of qunut, it is not allowed to wipe the face with both hands, and instead the person goes directly to prostration by saying “Allahu akbar”.

It is Sunnah to say certain prayers, glorifications and remembrances of Allah after the prayer.

After the salaams, one says three times, “Astaghfirullah al-azim alladhi la ilaha illa huwa’l-Hayyu’l-Qayyuma wa atubu ilayh (I seek the forgiveness of Allah the Mighty, Whom there is none worthy of worship except Him, The Living, The Eternal, and I repent unto Him)”.

After that, it is said, “Allahumma anta’s-Salamu wa minka’s-salam. Tabarakta wa ta’alayta ya Zal-jalali wa’l-ikram (O Allah, You are the source of peace and from You comes peace, exalted You are, O Lord of Majesty and Honor)”.

This is followed by the recitation of verse of Throne (Ayat al-Kursi: chapter al-Baqara, (2) verse 255)

After that, it is said, “Subhanallah”, (Glory (be) to God) “Alhamdulillah”, (All the praises and thanks be to Allah) “Allahu akbar” (God is [the] greatest) thirty three times each which makes a total of 99 glorifications of Allah.

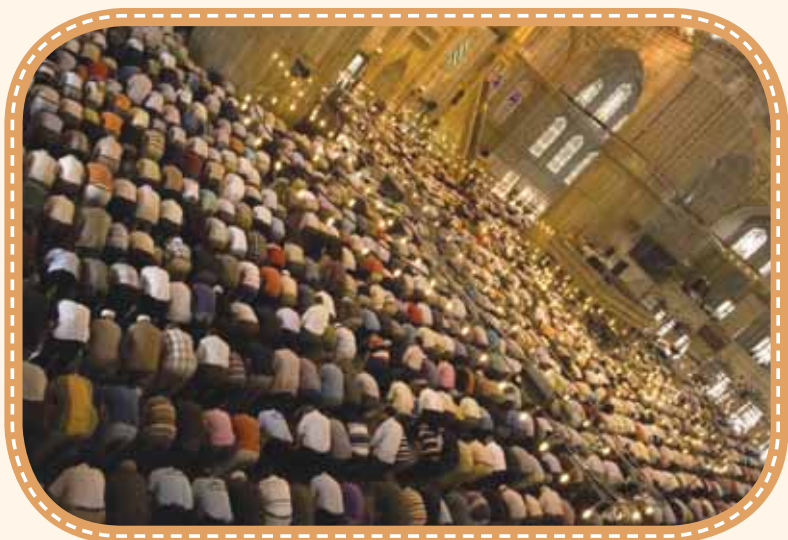
For the 100th glorification, it is said, “La ilaha illallahu wahdahu la sharika lah. Lahu’l-mulku wa lahu’l-hamdu wa huwa ‘ala kulli shay’in qadir (There is no god but Allah, alone, without partner. His is the sovereignty, and His the praise, and He has power over everything)”.

Then, one may recite the following invocation recorded in the traditions of the Prophet Muhammad (pbuh):

“Allahumma inni as’aluka mujibati rahmatika wa azaimi maghfiratik. Wa’s-salamata min kulli ismin wa’l-ghanimata min kulli birr. Wa’l-fawza bil-jannati wa’n-najata mina’n-nar. Allahumma inni adhu bika mina’l-hammi wal-huzni wa a’udhu bika mina’l-ajzi wal-kasal. Wa a’udhu bika mina’l-buhli wa’l-jubni wa’l-fashali wa min ghalabati’d-dayni wa qahri’r-rijal.”

(O Allah, I ask You for what makes Your mercy mandatory and for what brings about Your forgiveness and for safety from every sin and for booty from every act of piety and for the triumph of gaining the Garden and for safety from the Fire. O Allah, I seek refuge with You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men).

While saying the above-mentioned invocations, the imam turns his right side to the congregation and left side to the prayer niche (mihrab). It is a Sunnah for the imam to turn his face towards the congregation after completing the prayer with the salaams. The invocations after the prayer is said silently. Hands are raised up to the chest level while saying invocations. After the invocations, one says “amin” and wipes one’s face with both hands.



2 Ibn Abidin, Radd al-Mukhtar, II/9

C. FRIDAY PRAYER AND HOW TO PERFORM IT

I. The Merit and Wisdom of the Friday Prayer

The Friday prayer was made obligatory upon believers when the Prophet Muhammad was in the Ranna Valley near Medina during his migration to Medina. Moreover, the first Friday sermon was delivered there in the Bani Salim Mosque.

Islam has always encouraged Muslims to pray altogether in a congregation. Therefore, for some of the prayers to be carried out, the congregation (jama'ah) has been put forth as a precondition.

The Jumu'ah prayer is fard upon all Muslim men who have the required qualities. When the call for prayer is announced, it is required for all those who are responsible to leave whatever they are occupied with and quickly go to the mosque in order to perform the Friday prayer.

When Muslims hear the muezzin reciting the call for the Jumu'ah prayer, they submit themselves to Allah's following command; **"O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business: That is best for you if ye but knew!"**³

LET US NOTE

The Messenger of Allah (pbuh) has made very important warnings regarding those who neglect Friday Prayer. He (pbuh) said:

He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart." (Abu Dawud, Salat 204)

"People must cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the negligent." (Muslim, Jumu'a 40)

Concerning those who pray the Jumu'ah prayer, our Prophet stated the following: *"He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more."*⁴

Jumu'ah is the weekly religious festival of the Muslim community. For this reason, *"the Prophet peace be upon him has forbidden fasting on Friday"*⁵.

It is recommended (mustahab) to show great care for the Jumu'ah prayer, to bathe and clean oneself, to cut the nails, to brush the teeth, to put on sweet fragrances, and to wear pleasant and clean clothes when going to the mosque. Abu Said-i Hudri (r.a) said the following:

I witness that the Allah's Messenger (pbuh) ordered: *"Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available."*⁶

II. How to Perform Friday Prayer

The Friday prayer is performed in the biggest mosque of the village or district in the time of the Noon prayer.

First, the person performs a two-cycle Sunnah muakkadah prayer and then, if there is time, the person performs two more cycles of Sunnah ghayr muakkadah prayer, which is followed by waiting for the

3 Al-Jumu'a, 62: 9.

4 Muslim, Jumu'a, 8

5 Al-Bukhari, sawm 63; Muslim, siyam 145, 146

6 Al-Bukhari, Jumu'a 4, 6; Muslim Jumu'a 10, 26.

sermon. Then the imam goes up to the pulpit while the inner call for prayer is being announced. It is after this inner call for prayer that it becomes prohibited for those upon whom Friday Prayer is obligatory to keep themselves busy with any worldly affairs.

If the imam is on the pulpit when a person enters the mosque, he performs a two short cycles of *tahiyyat al-masjid* prayer. It is not permissible to perform more than two cycles. If one sits down before performing *tahiyyat al-masjid* prayer, then it is not required for him to stand up and offer it.

After listening to the sermon, the two obligatory cycles of Friday Prayer are prayed in congregation. The imam makes the recitation aloud and the congregations listens to him. It is a *Sunnah* for the imam to recite chapter *al-Jumu'a* (62) in the first cycle and chapter *al-Munafiqun* (63) in the second cycle after the recitation of chapter *al-Fatiha*.

After performing the obligatory cycles, one performs two cycles of *Sunnah muakkadah* prayer and, if he desires, two more cycles of *Sunnah ghayr muakkadah* prayer. It is not appropriate to omit the *Sunnah muakkadah* cycles of the Friday Prayer. Those who have some missed prayers and need to perform make-up prayers should perform makeup prayers after the obligatory cycles of the Friday Prayer.

It is prohibited to set out to a journey on Friday morning before offering Friday Prayer for those upon who the Friday Prayer is obligatory unless it is necessary. However, if there is a possibility to reach to a place on the way and perform the Friday Prayer there, then it becomes permissible to set out on a journey on Friday morning.

The Friday prayer is an act of worship that brings all Muslims living in the neighborhood together in one place. This is because it is performed only in the biggest mosque of a neighborhood. If there are more than one mosque in which the Friday Prayer is performed without a necessity, then only the prayers of those who perform it first will be valid. In this situation, according to the *Shafi'i* school, since it is hard to know in which mosque the Friday Prayer will be performed first, one should perform the obligatory cycles of the Noon prayer and its *Sunnah* cycles. However, if there are more than Friday mosques out of necessity, all Friday Prayers becomes valid. It is said that the Friday Prayer becomes valid if there is a river passing through a city and there are mosques on each side of the river or by having one Friday mosque in each district of a metropolitan city. However, it is still recommended to perform the Noon prayer after the Friday prayer.



III. The Conditions Required for Friday Prayer to Become Obligatory upon a Person and the Conditions for Its Validity

a. The Conditions Required for Friday Prayer to Become Obligatory upon a Person

- 1- Being a Muslim; in other words, the Friday prayer is not obligatory upon non-Muslims.
- 2- Being sane; in other words, the Friday prayer is not obligatory upon the insane.
- 3- Having reached the age of puberty; in other words Friday Prayer is not obligatory upon children.
- 4- Being male; in other words, the Friday prayer is not obligatory upon women. However, if they perform the Friday prayer, it is valid and they do not need to perform noon prayer.

Men who work in emergency jobs, i.e. emergency departments of certain institutions such as hospitals, fire departments, etc. and have shifts at the time of Friday prayer; and those who keep watch against enemy or terrorist attacks are allowed to omit their Friday prayer due to their professions and to perform the Noon prayer later.

- 5- Being free; in other words the Friday prayer is not obligatory upon slaves.

6- Being residents; in other words, the Friday prayer is not obligatory upon travelers and nomads. One who sets out on a journey before the dawn on Friday, even if it is a short journey, and if he cannot hear the call for prayer in the place he stays under normal weather conditions, the Friday prayer does not become obligatory on him. However, if he stays in a place close enough to hear the call for prayer announced from the mosque where the Friday prayer is being performed, then the Friday prayer becomes obligatory upon him.

7- Being healthy; in other words, the Friday prayer is not obligatory upon the ill and the paralyzed who have difficulty to walk or ride to the place where the Friday prayer is being performed. Moreover, it is not obligatory upon the ill whose illness will get worse if they go to Friday prayer, and the blind and the old who have nobody to take them to the mosque. As well, the person is not responsible to perform the Friday prayer, if he cannot leave the home and go to the mosque due to heavy weather conditions like heavy snow or rain.

b. The Conditions for the Validity of Friday Prayer

1- To perform the Friday prayer in a residential area such as a village, town or city. The Friday prayer is not performed in places outside the residential area such as gardens, fields, etc. Those who live in plains far away from the village or the nomads cannot come together and perform the Friday prayer. If it is possible, they go to the nearest place where the Friday prayer is performed.

2- To perform the Friday prayer only in one mosque in one residential area. In residential areas in which the Friday prayer is performed in more than one mosque, believers should also perform the Noon prayer after the Friday prayer because one of the conditions for the validity of the Friday prayer will not be fulfilled.

3- To perform the Friday prayer by at least 40 sane, free, adult, and residing male Muslims. So much so that if there are not 40 qualified males living in a residential area, the Friday prayer does not become obligatory upon the residents of that area and the Friday prayer is not performed there. If hundreds of travelers come together in a mosque and if there are not 40 resident adult males among them, they cannot perform the Friday prayer in that mosque.

It is accepted as permissible to perform the Friday prayer if there are believers among the congregation, especially the imam, following another school of Islamic law, which does not require 40 people for the congregation for the validity of the Friday prayer. For the validity of the Friday prayer, the Maliki School requires at least twelve people, while the Hanafi School requires at least three male believers in addition

to the imam. The latter is the view of Abu Hanifa and Imam Muhammad. According to Imam Abu Yusuf, two male believers in addition to the imam are enough to fulfill the requirement.

4- To perform the Friday prayer within the time of the Noon prayer.

5- To deliver a sermon before the obligatory cycles of Friday prayer. It is required that the imam should deliver a sermon and the congregation should listen to him.

6- One who is late for Friday prayer and catches the congregation while performing the second cycle is accepted to have attended the whole prayer. However, if he catches the prayer after the ruku' in the second cycle, for example when the congregation is sitting for the testification of faith (tasahhud), it means he missed both cycles. Such a latecomer should stand up after the imam finishes the prayer by saying salams and perform the four-cycle Noon prayer.

IV. The Conditions for the Validity of Friday Sermon, Its Essential and Sunnah

The Conditions for the Validity of the Friday Sermon

The conditions for the validity of the Friday sermon are as follows:

1- To deliver the sermon within the time of the Noon prayer.

2- To deliver the sermon before performing the obligatory cycles of the Friday prayer.

3- To deliver the sermon in a standing position.

4- The preacher should be a male and eligible to be an imam.

5- To deliver the essential parts (arkan) of the sermon in Arabic.

6- To deliver all the essential parts of the sermon loud enough to be heard by forty participants of the congregation who fulfill all the conditions required for the validity of a Friday prayer

7- To divide the sermon into two parts and for the speaker to sit for a while between those two sermons. The speaker should sit between the two sermons for a duration of a time similar to standing motionless after ruku' (i'tidal) in prayer. If the speaker cannot sit between the two sermons, he should at least remain silent for a while between the sermons.

8- To not prolong the time between the sermon and the Friday prayer. It is required to deliver the sermon by performing its essential parts one after another and then perform the Friday prayer without any break (muwalat) between them. The maximum time limit that can be given between the sermon and the Friday prayer is the same time that it would take to perform a normal two-cycle prayer. If the break is longer than this limit, it invalidates the sermon.

9- Those who hear the speaker's voice should listen to him. It is a Sunnah for the congregation to turn towards the qiblah and the speaker. The congregation should be silent and listen to the sermon when it is delivered. The congregation should act as if they are performing the ritual prayer. It is not permissible to check their cell phones, talk to or greet their friends, etc. The congregation should sit on the ground either on their knees or cross-legged during the deliverance of the sermon. It is offensive to sit in this situation with palms down and knees drawn up, or to sit with legs outstretched. It is recommended for those who cannot hear the sermon to remember Allah and to glorify Him.

The Essential Acts of Friday Sermon

1- Saying "*alhamdulillah*" (praise be to Allah), in both sermons.

2- Saying the Blessings on the Prophet (pbuh) in both sermons and mention his name when saying the Blessings.

3- Enjoining *taqwa* (consciousness of God) in both sermons by using expressions such as, “*Usikum bi taqwallah*” (I enjoin you to have fear (consciousness) of God).

4- Reciting one verse of the Qur’an in at least one of the two sermons. It is more virtuous to recite it in the first sermon.

5- To supplicate for the believers in the second of the two sermons.

The Recommended Acts of Friday Sermon

1- To deliver the integral parts of the sermon in their proper order: first *hamd*, then *salawat*, and finally enjoining *taqwa*. Moreover, to invoke Allah in the second sermon for the righteousness and guidance of the imams and administrators of Muslims.

2- To keep the sermon in such a balanced length and eloquence that the participants can easily understand it.

3- To deliver the sermon in a high place like a pulpit.

4- It is recommended for the speaker to greet the congregation sitting close to the pulpit when going up to the pulpit and greet the entire congregation when beginning the sermon. It is fard kifa-i (communal obligation) upon the congregation to respond to the speaker’s greeting.

5- It is recommended for the speaker to sit when he reaches the pulpit and begin delivering the sermon after the inner call for the prayer ends.

6- It is recommended for the speaker to turn to the congregation while delivering the sermon, not to turn right and left, or to place his right hand on the side of the pulpit, or to lean on a sword or a staff.

V. The Sunnah Acts of Friday

Some of the Sunnah acts that can be carried out on Fridays are as follows:

1- To perform the major ablution (ghusl) and cleanse the body for Friday prayer. The time for performing major ablution begins with the time of the Dawn prayer.

2- To clip the finger and toe nails. To shave the pubic hair, to trim the moustache, and to comb the hair and beard.

3- To put on the best clothes and wear some fragrance.

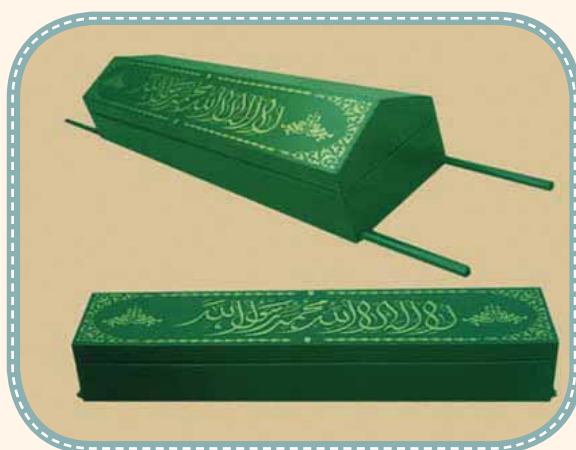
4- To recite chapter al-Kahf (18) during the day and night of Friday.

5- To invoke, pray for the blessings to be upon the Prophet (pbuh) and give as much as possible to charity.

6- To go to Friday prayer early.

7- To walk calmly when going to the mosque and keep one-self busy with the recitation of the Qur’an and remembrance of Allah on the way.

8- When entering the mosque to sit in the furthest empty spot and not to pass in front of those who are performing the prayer.



D. FUNERAL PRAYER AND HOW TO PERFORM IT

I. Some General Information about Funeral

Janaza means a deceased person enshrouded and placed in a coffin and ready to be buried. If there is no difficulty in doing so, the person who is about to die should be turned to his/her right facing towards the qiblah. The person who is sitting next to the person on the deathbed recites the Kalimat al-Shahadah and Tawhid. Furthermore, verses and chapters from the Qur'an are recited. It is also recommended to recite chapter Ya Sin (36) at this time. When a believer dies, his eyelids are closed and his/her jaw is tied to keep his/her mouth closed. His/her joints are moved to keep them relaxed, and his/her clothes are taken off. A light cloth is placed over the body and a piece of iron is placed on the stomach to prevent bloating. It is recommended to place some things with fragrance next to the body. It is also recommended to burn incense from the time the believer passes on until the time the funeral prayer is performed.

It is Sunnah for the ill to get treatment. It is reprehensible for a believer to hope to die from the harms that has afflicted him/her. It is prohibited to exaggerate, to wail, to cry in such excessive manner, and to tear one's clothes when a near one is about to die or after he/she dies. It is permissible for the family and friends of the deceased to kiss his/her face.

The funeral prayer should not be delayed, and the body should be buried as soon as possible without wasting any time.

It is a communal obligation (fard kifa-i) upon the Muslim community to carry out the following five duties when a believer dies:

- 1- To wash the deceased.
- 2- To enshroud the deceased.
- 3- To perform the funeral prayer.
- 4- To carry the deceased to the cemetery.
- 5- To bury the deceased.



II. Washing the Deceased and Enshrouding the Body

When the deceased (janazah) is about to be washed, the body should be in a secluded and a private room and placed on an elevated point. Then the body is clothed in a light lengthy shirt and washed with cold or warm water depending on the season. First, the body is placed on a bed in a sitting position with its back reclined. Afterwards, the body of the deceased is laid down on its back. The person washing the body wraps a piece of cloth around the left hand and uses it to clean the private parts of the body. Then, the dirty cloth is unwrapped from the hand and a new clean cloth is wrapped around the hand in order to clean the whole body. Then a minor ablution is performed on the body just as is common for Muslims. The hair and beard is washed and combed. The falling hair is collected and placed in the shroud. First, the right side and then the left side of the body lying on its back is washed. It is a Sunnah to use things like soap, lote tree, and epicalyces when washing the body, then to pour water from head to feet, and to mix some camphor to the water.

If something impure comes out of the body after washing it, it is enough to wash out the impure material. However, it is better to wash the entire body and repeat the ablution.

Men should be washed by men, and women should be washed by women. It is permissible for the spouses to wash each other's body. The woman's female relatives are preferred to her husband in washing her body because relatives of the same gender have priority in the task of washing the body. When a man

washes his wife's body or when a woman washes her husband's body, he/she should keep his/her hand wrapped with a piece of cloth in order to prevent his/her state of ablution nullified. It is not reprehensible for ritually impure (janaba) person or a woman in menses to wash a body. If there is no woman or close relative to wash a female body, dry ablution should be performed. If a pilgrim passes away in the state of ihram, no fragrance is applied to the body, and the nails and hair are not clipped.

The deceased is enshrouded with a cloth that was permissible for him/her to wear when he/she was alive. It is Sunnah for the shroud to be white. The cost of the shroud is paid out of the deceased's inheritance. The minimum amount of a shroud is that it consists of one piece of cloth big enough to cover the entire body.

It is more virtuous to have three pieces of shrouds. It is also permissible to use four or five pieces of shrouding. It is more virtuous to shroud a woman with five pieces. If the deceased is enshrouded with three pieces, this is called lifafa. If a man is enshrouded with five pieces, a shirt and a turban are added beneath the lifafa. The five pieces of woman's shroud includes the izar (skirt), the qamis (shirt), the khimar (headcover) and the two lifafas.

The deceased is enshrouded in the following way: The widest and best piece of lifafa is laid down to the ground and the second lifafa is laid down on it. Similarly, the third lifafa is laid down on top of the second one. On each layer of lifafa, hanut (an aromatic compound of camphor, rejd perfume and red and white sandalwood) is sprinkled. Then, the deceased is laid down on his/her back on them. Again, some fragrant materials like camphor and hanut are sprinkled on the body. Then, the body is tied with pieces of clothes from the level of its belly. This is followed by pieces of cotton being put into the openings of the body. After that, the lifafas are wrapped one by one on the body and tied from its thighs. When the deceased is placed into the grave, these ties are undone. If a man dies when he is in the state of ihram, he is not to be dressed in any seamy shrouds and his head is not to be covered.

III. Funeral Prayer

Performing the funeral prayer is a communal obligation upon the Muslim society. When a Muslim dies, at least some of the Muslims living in that neighborhood must perform the funeral prayer and carry out the funeral ceremonies. If nobody performs the funeral prayer of the deceased, the neighbors, kith and kin of the deceased and all those who hear the news of the death become sinners.

There is no harm in announcing the news of the death in order to let everybody know about the funeral prayer and other related ceremonies. However, it is reprehensible to announce the news of the death by announcing the good deeds of the deceased as was the custom during the Age of Ignorance.

The Essential Acts of the Funeral Prayer:

1- Intention. One must keep in mind its obligatory character; though need not explicitly intend it as a communal obligation. One may confine oneself to merely intending to pray four Allahu Akbars over the particular deceased person as an obligatory act, without intending its being in fulfillment of a communal obligation. The intention must coincide with one's opening Allahu Akbar.

2- Qiyam or standing.

3- To say four takbir together with the beginning takbir. It is Sunnah to raise the hands up to the level of shoulders when uttering takbirs.

4- After the first Allahu Akbar, it is obligatory to recite the Fatiha. It is recommended to say "I take refuge ... (Tawwudh)" before it and "Amin" after it, though not to recite the Opening Supplication (Istiftah) or a sura therein. It is a Sunnah to recite the Fatiha and invocations silently in the funeral prayer.

5- After the second takbir, it is obligatory to say the Blessings upon the Prophet (Salawat). It is said as follows:

“Allahumma salli ‘ala Muhammadin wa ‘ala ali Muhammadin kama sallayta ‘ala Ibrahima wa ‘ala ali Ibrahim innaka hamidun majid. Allahumma barik ‘ala Muhammadin wa ‘ala ali Muhammadin kama barakta ‘ala Ibrahima wa ‘ala ali Ibrahim innaka hamidun majid”

(O Allah, bless Muhammad and the folk of Muhammad as You blessed Ibrahim and the folk of Ibrahim for You are truly the Most Praiseworthy and Noble. And show grace to Muhammad and the folk of Muhammad as You showed grace to Ibrahim and the folk of Ibrahim, for You are truly the Most Praiseworthy and Noble.)”

6- To recite the following invocation after the third takbir:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ . وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ .

“O Allah, forgive those of us who are alive and those who are dead, those present and those absent, those who are young and those who are old, those who are male and those who are female. O Allah, let those of us You give life, live by Islam, and let those of us You take back, die in the state of faith.”

The invocation changes depending upon the gender and age of the deceased. One may look for such details of this issue in an Islamic law book.

7- To recite the following invocation after the fourth takbir:

“Allahumma la tahrimna ajrahu wa la taftinna ba’dahu wa’ghfirlana wa la hu.”

(O Allah, do not withhold from us his recompense, nor try us after him, but forgive us and him.)

It is recommended to recite the 7th verse of chapter Ghafir (40) right after this invocation: **“Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: “Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire!”**

8- To Say “as-Salamu alaykum”. After the invocations, one says “as-Salamu ‘alaykum” twice. The first one of them is obligatory and the second one is Sunnah. One should intend to greet those who are on his/her right when saying salaam to his/her right, and those who are on his/her left when saying salaam to his/her left.

The following conditions are required for the performance of Funeral prayer:

- ☆ The deceased must be a Muslim. It is forbidden to perform the funeral prayer over a non-Muslim and the hypocrites whose hypocrisy is obvious. It is commanded in a verse, **“Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.”**⁷ If there are several deceased people, and if it is not possible to know which one of them were Muslims, it becomes obligatory to wash all their bodies and perform the funeral prayer over all of them. The funeral prayers are performed over each one of them by making the intention as “if he/she is a Muslim” and the following sentence should be mentioned in the invocation, “Allahummaghfir lahu in kana Musliman”. The bodies of those who commit suicide are washed, and their funeral prayer is performed.

7 Al-Tawba, 9: 84.

- ☆ The deceased must not be a martyr who died when fighting in a battle. This is because martyrs who die in a battle fighting with enemies are not considered as dead in the presence of Allah, neither are they washed nor are funeral prayers offered over them. The martyr is buried in his bloodstained clothes. (According to the Hanafi School, martyr's body is not washed, but the funeral prayer is offered over them.)
- ☆ The deceased must be clean, washed and enshrouded.
- ☆ Those who perform the funeral prayer must be clean and ritually pure (in the state of ablution), cover the parts of their body, according to the requirement of Islam (sitr awrah), and turn to the direction of the qiblah. Things that nullify the ritual prayer also nullify the funeral prayer.
- ☆ The deceased must be placed in front of the congregation. It is recommended (mustahab) to form the congregation in three rows and keep the first rows longer.
- ☆ In order to perform the funeral prayer, at least some limbs of the deceased must be present. If a Muslim dies in a blast and one of his limbs is found after the blast, this limb is washed and funeral prayer is offered over it. A premature baby that dies is regarded as an adult if it cried out or showed movement. However, if it had reached only four months in the womb and does not show any sign of life, then it is washed before burial, but not prayed over.
- ☆ The funeral prayer must be offered in the standing position. There is no ruku' or prostration in the funeral prayer. The imam should stand at the deceased's head if he is a male, and at the deceased's hips in the case of a female or a hermaphrodite.
- ☆ The body of the deceased should be placed on the ground or on a high place like a rock. It is also permissible to keep the body of the deceased in people's arms and hands during the funeral prayer or to perform the funeral prayer on a mount.
- ☆ The congregation is not an obligation for the Funeral prayer. The obligation is fulfilled if a single Muslim man prays over the deceased. Women may also perform the funeral prayer. However, a prayer of a woman alone does not fulfill it when there is a man available, though, if there is no one besides women, then they are obliged to pray it and their prayer fulfills the obligation.

It is not permissible to postpone a funeral prayer in order to allow more congregation to attend it. The relatives of the deceased are allowed to perform a funeral prayer after others have offered a funeral prayer over the deceased, or even after the deceased is buried.

If there are more than one deceased, it is permissible to perform one funeral prayer over all of them. It is also permissible to offer the funeral prayer in absentia, i.e. offering a funeral prayer over a deceased Muslim in another place.

It is reprehensible to transfer the deceased to another city. According to Imam Shafi'i, it is permissible to transfer the body to Mecca, Medina, and Jerusalem especially if the body of the deceased passes on at any place near these cities.

It is prohibited to open the grave or to transfer the body of the deceased after it is buried unless there is a necessity.

It is preferred to select the one who leads the funeral prayer from among the relatives of the deceased. In this regard, the selection is done from the ones closer to the deceased to those who are distant relatives.

It is a Sunnah to perform the funeral prayer in a place reserved for funeral prayers outside the mosque. However, it is permissible to perform it inside the mosque as well.

If the deceased is in debt, the heirs should pay his/her debt and if the deceased has left a will, his/her will should be fulfilled as soon as possible.

IV. Tashyi', Burial of the Deceased and Taziya (Consoling Next of Kin)

The term tashyi' refers to the acts carried out after washing and enshrouding the body. In other words, it means everything done from placing the body into the coffin until taking it to the cemetery after the funeral prayer.

Only men carry the coffin even if the deceased is a female Muslim. It is forbidden to carry the coffin in a way that it can fall down and demean the deceased.

It is permissible for a Muslim to attend the funeral ceremony of his/her non-Muslim relative.

The deceased is carried either in a coffin or on a stretcher. It is Sunnah for those who carry the deceased to walk in a medium speed. It is reprehensible to speak loudly during the funeral ceremony. It is a Sunnah for those who escort the deceased to walk in front of or by the coffin and to contemplate about death. Clapping hands is reprehensible. When one sees a funeral procession, he/she says the following,

"Allahu akbar Allahu akbar Allahu akbar. Had-ha ma wa'adana Allahu wa rasuluhu wa sadaqallahu wa rasuluh. Allahumma zidna imanana wa taslimana." Meaning: (Allah is (the) Greatest. Allah is (the) Greatest. Allah is (the) Greatest. This is what Allah and His Messenger promised to us. Allah and His Messenger told the truth. O Allah! Increase our faith and submission.)

One can also say the following, "Subhana al-hayy alladhi la yamutu abada" (Glory be to Allah who always is ever living and who never dies.)



After the deceased is taken to the cemetery, he/she is buried. The burial should not be carried out during the night unless it is a necessity.

The grave can either be a garden from the gardens Paradise or a pit from the pits of Hell depending upon the deeds of the deceased in this world.

A big hole is dug to be a grave for the deceased. It is a Sunnah to dig the grave as deep as the height of a medium size man.

Men should place the body into the grave. Those who have priority in leading the funeral prayer (close relatives) also have priority in placing the deceased into the grave. When placing the deceased into the grave, it is said,

"Bismillahi wa ala millati Rasulillah". It is also Sunnah to say the following invocation,

"Allahumma iftah abwaba as-samai li ruhihi wa akrim nuzulahu wa wassi' madhalahu wa vassi' lahu fi kabrihi."

Meaning: (O Allah! Open the Gates of heaven for his soul, bless him, and widen the place he enters and widen his grave).

It is obligatory to lay down the body on its right side facing towards the direction of the qiblah. After the deceased is placed into the grave, logs of timber are covered over the body. After that, the grave is filled with dirt.

The filled-grave can be about a span higher than the ground. Unless it is necessary, only one body is buried into one grave. One should not sit or step on a grave.

After completion of the tasks of burial, it is Sunnah to do the *talkin* (inculcation to the deceased). *Talkin* can be done by reciting the following:

أَذْكُرُ الْعَهْدَ الَّذِي خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ قُلْ رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَبِالْكَعْبَةِ قِبْلَةً وَبِالْقُرْآنِ إِمَامًا وَبِالْمُسْلِمِ إِخْوَانًا رَبِّيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Meaning: O so and so, the son (daughter) of so and so! When you are leaving this World, remember your covenant! There is no god but Allah. He is the Only One and He has no partners. Muhammad is His servant and Messenger. The final Hour will arrive, and there is no doubt that. Allah will resurrect those in the graves. Say, "I am contented with Allah as my Lord, Islam as my religion, Muhammad as my prophet, the Ka'bah as by qiblah, Qur'an as my guide (leader) and Muslims as my siblings. My Lord is Allah other than whom there is no god. He is the Lord of the Mighty Throne.

O servant of Allah! Say that there is no god but Allah. My Lord is Allah. My religion is Islam. My prophet is Muhammad (pbuh).

O Lord! Do not leave this deceased alone. You are the best of inheritors."

Death is a divine law that everyone will face one day and from which there is no escape. It is prohibited in Islam to lament by saying the characteristics of the deceased. Every exaggerated word and action, such as tearing the clothes, beating the body, etc., which shows discontentedness concerning the death, is not acceptable in Islamic understanding. However, there is no harm in crying silently out of grief.

After the completion of the tasks of burial, it is recommended to sprinkle some water over the grave, to put some small rock around the grave, and a stone or a pole to the head side and to bury the relatives close to each other.

It is Sunnah at least a group from the congregation to stay in the cemetery and pray Allah for the deceased.

It is reprehensible to put pictures on the graves and construct them in a fancy fashion. It is also reprehensible to construct buildings over the graves. The grave can be only a span higher than the ground.

Visiting graves is a Sunnah for men, but reprehensible for women. However, visiting the graves of prophets and righteous believers is Sunnah for women as well. One who visits the cemetery first greets the cemetery, recites the Qur'an and invokes Allah for the deceased. Greeting the cemetery can be done as follows: "al-Salamu alaykum ya dara qawmin mu'minin wa inna bikum insha Allahu lahikun (Peace be upon you O the abode of the nation of believers! We will certainly, if Allah wishes follow you)."

Expressing sadness and condolences to the relatives of the deceased is a Sunnah of the Prophet (pbuh). Visiting the relatives of the deceased and consoling them for three days is a Sunnah muakkadah. Cooking food for the relatives of the deceased and insisting them to eat is also a Sunnah. It is a bid'ah (innovation in religion) that the relatives of the deceased prepare food and invite everybody to eat it. Those who go to console and express condolences may pray by saying "May Allah increase your spiritual rewards, bestow upon you good patience, and may Allah show mercy upon the deceased".

V. Martyrdom (Shahadah) in Islam and its ruling

Martyrdom is reached by fighting in the way of Allah and dying during this struggle, it is an exalted rank. Allah has said about martyrdom in the Qur'an: "And do not say about those who are killed in the way of Allah, **"They are dead:' Rather, they are alive, but you perceive [it] not."**⁸

8 Al-Baqara, 2: 154.

The Prophet (pbuh) said about martyrdom: *“Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah’s Cause).”*⁹

Those who are not on the battleground may also become martyrs and become subject of the martyrdom rules. Martyrs are classified into the following categories:



1. Martyrs both of this world and the Hereafter (akhirah):

Such martyrs are the ones who do not steal from the war booty and who die when fighting with the enemy for the sake of Allah, not for the sake of hypocrisy. In fact, this is the category that comes to mind when said the word shahid is mentioned. Those who fight in the cause of Allah and are killed when fighting, in other words, they buy the life of the Hereafter in return for the life in this world, become the martyrs of both this world and the Hereafter. This is expressed in the Holy Qur’an as follows:

“Let those fight in the cause of Allah who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value).”(al-Nisa, 4: 74)

In a hadith, the Prophet (pbuh) said,

*“Bury martyrs with their blood, they are not to be washed nor are their funeral prayers to be performed.”*¹⁰

Those who attend a war to protect and spread Islam, to make the word of Allah superior (i’la-i kalimatullah) and to demonstrate that they are ready to give their lives, but are not killed in that battle, become veterans. In this regard, their status and position in the presence of Allah will become very high.

People who are killed while defending their property, honor, life and other things, or killed unjustly, are considered martyrs (shuhada) as well.

9 Al-Bukhari, Jihad 6.

10 Muwatta, jihad 37; Ibn Majah, janaiz 28.

2. Shahid of the akhirah:

Those who sincerely try to convey and glorify Islam, and die while living in such a manner are considered shahids of the akhirah (the Hereafter). Such people are the ones who die due of causes such as being buried under a wreckage, as a result of suffocation, or are killed unjustly.

The following people are all considered martyrs within this type of martyrdom: those who die during their journey of seeking knowledge; who reside in foreign lands with the intention of carrying Allah's message; who are killed by mistake, who die in accidents when trying to make halal earnings; who die in an earthquake; who drown (in water); who are killed by fire; who are killed from a poisonous animal; who die from plagues or contagious diseases; who pass away a few hours after being injured by bandits; who die not in the battle field but shortly after being injured in a war; who die during jihad as a child or an adult in a state of ceremonial impurity; who pass away on a Friday night; and women who die during labour.

A martyr of the Hereafter is not treated the same as the first type of martyr in this world. They are washed, shrouded, their funeral prayer is performed and then they are buried. However, the Prophet (pbuh) asserted that this type of shahid takes the same reward as a true shahid in the Hereafter.

3. Shahid of this world:

Even though this type of martyrs' aim is to make Allah's religion superior, they fight to gain war booty or out of hypocrisy, or steal from the war booty before its distribution and then are killed while fighting. Such people are treated like regular shahids. In other words, they are not washed, and they are buried with their clothes.

Abu Musa al Ash'ari narrates, "A man came to the Prophet and asked, "O Allah's Messenger! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and anger and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said,

- *"He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."*¹¹

E. FESTIVAL PRAYERS AND HOW TO PERFORM THEM

The Ramadan and Sacrificial Festival prayers are Sunnah muakkadah on everyone who is obliged to attend the Friday prayer. It is recommended for Muslim women to come to festival prayers and if they are in a state that they cannot perform prayer, to wait outside the mosque and join the holiday joy.

It is a Sunnah for men to perform the festival prayers in congregation. Those who perform the pilgrimage perform the festival prayer individually. The time of the festival prayer begins with sunrise and continues until the time of the noon prayer. It is more virtuous to postpone about 30 minutes after the sunrise.

I. The Performance of the Festival Prayers and the Additional takbirs

There is no call for prayer (adhan) and no call for commencement of the prayer (iqama) in the festival prayers. When the prayer is about to start, it is announced to the congregation by saying "al-salatu jami'a".

The Festival prayer is a two-cycle prayer. Uttering seven additional takbirs after the opening takbir is recommended (mandub). These takbirs are called zawa'id (extra) takbirs. When uttering each one of

11 Al-Bukhari, 'Ilm, 45; Muslim, 'Imara, 149-150

these takbirs, hands are raised up to the level of shoulders. Between two consecutive takbirs, it is a Sunnah to say, “Subhanallahi wa'l-hamdu lillahi wa la ilaha illallahu wallahu akbar (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest)”. After every takbir, hands are held together below the left side of the chest by placing the right hand over the left. After finishing the extra takbirs, the recitation from the Qur'an begins followed by ta'awwudh (saying a'udhu billahi ...).

There are five extra takbir at the beginning of second cycle. Each takbir is separated from the next one by a short break and the hands are held together. After finishing the extra takbirs, the recitation from the Qur'an begins followed by ta'awwudh. Extra takbirs should be said before the recitation of the Qur'an. If one forgets and begins the recitation before the takbirs, he/she should continue the prayer without takbirs because their time has passed. Even though forgetting extra takbirs does not require performing a prostration of forgetfulness at the end, it is considered reprehensible. These rules are applicable to both imam and those who follow him. If the imam neglects the extra takbirs, those who follow him also omit them. However, if the imam says more than the necessary numbers of extra takbirs, the congregation does not follow him.

The recitation during the festival prayer is carried aloud. However, those who follow the imam do the recitation inaudibly. It is a Sunnah for the entire congregation to say the takbirs aloud.

It is Sunnah to recite either chapter Qaf (50) or chapter al-A'la (87) in the first cycle and either chapter al-Qamar (54) or al-Ghashiya (88) in the second cycle.¹²



If the festival prayer is not performed in its designated time, it is made up later. Those who do not perform it in a congregation may perform it later whenever they wish in a way it needs to be performed. If it is performed on the first day of festival after the time of the Noon prayer, it becomes a makeup prayer.

II. Festival Sermon and its Integral Parts

It is a requirement to deliver the festival sermons after the Festival prayer. It would not be valid if it is delivered before the prayer and it becomes necessary to deliver it again after the prayer.

It is a Sunnah to begin the festival sermons with a takbir. It is also a Sunnah for the congregation to recite takbirs together with the imam who recites takbirs while delivering a sermon khutba.

¹² Al-Shirbini, Mughni al-Muhtaj, 1/587-589

Takbirs are said as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

“Allah is (the) Greatest. Allah is (the) Greatest. Allah is (the) Greatest. There is no god but Allah. Allah is (the) Greatest. Allah is (the) Greatest. All praise is due to Allah alone”.

The congregation harmoniously joins the imam in his recitation of talbirs in a loud voice.

There are five integral parts of the festival sermons:

1. To deliver two sermons.
2. The speaker must recite a verse from the Qur'an in one of the two sermons, preferably the first. The verse recited must be complete if it is short, whereas if it is long, it will suffice to recite only part of it. Moreover, the verse must contain a promise, a threat, a ruling, a story, a parable, or a report.
3. The speaker must pray for peace and blessings upon the Prophet in each of the two sermons. When fulfilling this integral part, it is required to mention the word “salat”.
4. The speaker must urge his listeners to be conscious of God in both sermons, even if he does so without using this specific phrasing; hence, it is sufficient to say something like, “And obey God (ati'ullah).”
5. The speaker must pray for the believers, both male and female, in the second sermon; the prayer should be for something non-temporal, such as forgiveness, although if he has not memorized any prayers of this nature, it will suffice to pray for them pertaining to some worldly concern.

According to the Shafiis, both of the Festival sermons and the sermon for the Friday congregational prayer will be valid only if forty people attend to hear them.

III. Takbirs of Tashriq and Their Ruling

It is a Sunnah to say takbirs of tashriq after a total of twenty-three daily prayer times, beginning from the Dawn prayer on the eve of the sacrificial festival until the Late Afternoon prayer on the fourth day of the festival.

It is also Sunnah to say takbirs aloud on the roads, in market places or in the mosques in both festivals.

Takbirs of tashriq is required for all those who must perform prayer. If one performs a makeup prayer during the days of tashriq, he should say the takbir of tashriq following such prayers as well. Takbirs of tashriq are also said after the supererogatory prayers and the funeral prayers.

Because it is expressed in a verse,

“Celebrate the praises of Allah during the Appointed Days.”¹³

IV. Acts that are recommended during the Festival Days

- Reviving the festival nights by keeping oneself busy with acts of worship, remembrance of Allah, recitation of the Qur'an, and doing similar good deeds.
- Performing major ablution, clipping the nails, shaving the unnecessary hair, getting clean for the festival prayer and putting on clean and nice clothing, and wearing nice fragrance.
- Eating something sweet (such as a date etc.) before going to the 'eid-ul fitr prayer, and delay eating something during the 'eid-ul adha' until after offering the sacrifice, the prayer and then eating from the meat of the sacrifice.

13 Al-Baqara, 2: 203.

- Walking to the place where the festival prayer is going to be performed and hastening when going to the mosque.
- If it is possible, walking to the mosque from one route and returning from a different one.
- Chanting takbirs aloud on the way to the mosque.
- To give charity as much as possible on the days of the festivals. If one is required to pay zakat al-fitr, paying it before the Ramadan festival prayer.
- In the sermon of Ramadan festival, it is recommended for the speaker to give information about zakat al-fitr (zakat al-fitr can be paid until the sunset on the first day of festival). In the sermon of the sacrificial festival, it is recommended for the speaker to give information about sacrifice and takbirs of tashriq.
- To meet the Muslim brothers and sisters with a friendly and happy face during the festival days.



F. TARAWIH PRAYER AND HOW TO PERFORM IT

Tarawih is the plural form of the word “tarwiha” which means, “to rest/relax”. In the Tarawih prayer, after the completion of every four cycles, one rests for a duration of about four-cycle prayer, this is why it is called the Tarawih prayer. In order to follow the example of the pious predecessors, it is recommended to sit during the breaks between the cycles.

The Tarawih prayer is a Sunnah mu’akkadah prayer upon every man and woman during the holy month of Ramadan. It is supported by the actions and sayings of the Messenger of Allah (pbuh).

The Tarawih prayer can be performed individually at home or in mosques in congregation. It is recommended to perform it in congregation at home or in mosques. Those who perform it individually miss the spiritual rewards promised for the congregation.

The Tarawih is a twenty-cycle prayer performed in congregation. The first eight cycles are Sunnah muakkadah, while the remaining twelve cycles are recommended (mustahab). There are reports that it was performed in eight cycles during the time of the Prophet (pbuh). However, because about one hundred verses used to be recited in every cycles of this prayer, it was taking quite some time. This is because the aim was not to perform certain cycles of prayer, but to revive the night, eventually the number of verses decreased and the number of cycles increased. In the end, the second caliph ‘Umar (r.a.) commanded tarawih prayer to be performed in twenty cycles, and this practice continued during the time of the caliphs ‘Uthman and ‘Ali (r.anhum) and in later times.

The imam should observe the proper rules of Qur’anic recitation and fulfill the rule of tādil-i arkan. Recitation of the entire Qur’an in tarawih prayers throughout the month of Ramadan, i.e. recitation of one page from the Qur’an in one cycle and twenty pages in one tarawih prayer, is a nice act to carry out.

The time of the Tarawih prayer begins after performing the obligatory cycles of Night prayer (‘isha) and continues until the time of the Dawn prayer. If one does not perform the Tarawih prayer in its appointed time, it should be made up later.

The Witr prayer can be performed before or after the Tarawih prayer, but it is more virtuous to perform it after the Tarawih prayer.

The Tarawih prayer is performed in pairs of cycles. If one does not close a pair of cycles by salams, the Tarawih prayer will not be valid. The Tarawih cannot be performed by making an intention to perform unqualified supererogatory prayer. In other words, one should state the intention as “to perform the Tarawih prayer” or “to perform the Ramadan night vigil.”

G. SOME SUPEREROGATORY (RAGHAIB) PRAYERS

A believer gets closer to Allah with voluntary acts of worship. Allah says the following in a hadith qudsi: *“..My slave comes closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; ...”*¹⁴

The following are some of the primary nawafil prayers accepted as recommended by the Prophet (pbuh).

Tahiyyat al-Masjid (Greeting the Mosque):

It is Sunnah for a person to perform the two cycle prayer upon entering a mosque, for the purpose of performing a prayer, spiritual retreat (itikaf), visiting the mosque, acquiring knowledge etc. before he sits down.

This prayer signifies an act of respect to Allah. The Prophet (pbuh) has said: *“When any one of you enters the masjid, let him pray two rak’ah before he sits.”*¹⁵ According to the Shafi’i School, there is no reprehensible time to perform this prayer (It can be performed any time of the day).

14 Al-Bukhari, Rikâk, 38

15 Al-Bukhari, Salât, 60

Duha (Forenoon or mid-morning) Prayer:

It is recommended to pray the midmorning prayer (duha), which minimally consists of two rak'ahs, is optimally eight rak'ahs, and maximally twelve. One finishes each pair of rak'ahs with Salams. Its time is after the sun is well up until just before the Noon prayer (zuhr). Performing it as eight cycles is more virtuous. A'isha (r.anha) narrates: *"I saw the Prophet one time praying the duha prayer. Upon this, I continued to always pray it."*¹⁶

Awwabin Prayer:

It is a two, four or six-cycle prayer performed between the Evening and the Night prayers. It is stated in a hadith: *"Whoever performs a prayer between the Evening and the Night prayers, it is the prayer of awwabin (the prayer of those who turn to Allah)."*¹⁷

Tahajjud prayer (Qiyam al-layl) – Mid-Night prayer:

This prayer is performed after the Night prayer. It is performed by waking up during the middle of the night. The minimum amount of this prayer can be two cycles and there is no restriction for the maximum limit. Salam is given at the end of every two cycles. It is better to perform it during the last third of the night. The Prophet (pbuh) said: *"If a man awakens his wife at night, and then both offer two rak'ahs together, they will be recorded among those who mention the name of Allah much ..."*¹⁸

The Prayers of Kusuf and Khusuf:

Kusuf prayer is performed when a solar eclipse takes place, while khusuf prayer is performed when a lunar eclipse occurs.

These are the prayers performed in two cycles. In each cycle, there are two standings. It is the norm to prolong the recitation from the Qur'an during the standings and the statements of glorification of Allah in the positions of ruku', while keeping short the statements of glorification of Allah in the positions of prostration. The recitation of the Prayer of lunar eclipse is recited out aloud, while it is recited quietly during the prayer of the solar eclipse. The imam delivers a sermon after the prayer.

Prayer Performed in Times of Fear (Salat al-Khawf):

In times of war, the believers perform salat al-khawf (the prayer of fear or peril) in congregation. When the enemy is not in the direction of prayer (qiblah), the imam divides the Muslim force into two groups. One group faces the enemy while the other prays a rak'a behind the imam. When the imam rises for the second rak'ah, the group makes the intention to cease following his leadership in the prayer and then finishes their second rak'ah alone as individuals while the imam remains standing at the beginning of his second rak'ah reciting the Qu'ran and awaiting the second group.

Then this first group goes to relieve the others in facing the enemy, and the others come and begin their group prayer behind the imam, who is still standing and who remains so long enough for the second group to recite the Fatiha and a short chapter from the Qur'an. At the end of this rak'a when the imam sits in the Testification of Faith (Tashahhud), the group rises and performs their second rak'ah without him (while he remains sitting at the end of his second rak'a waiting for them to reach the same point in their own prayer). When they catch up with him, he closes the prayer with Salams.

If this prayer is the sunset prayer (Maghrib), the first group prays two rak'ahs following the imam's lead and the second group follows him in the third rak'ah. If it is a prayer with four rak'ahs, then each group

16 Al-Bukhari, Muslim

17 Ibn-i Mubarak, al-Raqa'iq

18 Abū Dawud, Salat 307

follows the imam for two rak'ahs. The imam may also divide the Muslim force into four groups and have each group pray one rak'ah behind him.

When the peril is great, in actual combat, Muslims may pray walking or riding, facing the direction of prayer (qiblah) or not, in a group or singly, and nodding in place of bowing and prostration when they are unable to perform them, nodding more deeply for prostration than for bowing. The same rulings are applicable in cases of disasters such as fire, flood, or when there is danger of wild animals, or one who is in debt fears to be caught and put into a prison by his creditor. It is recommended to seek refuge with Allah Almighty and perform a two-cycle prayer when the fear is from natural disasters such as earthquake, lightning, storm, plague, etc.

Prayer performed after Ablution:

This prayer is performed in two cycles with the intention of ablution prayer after performing the minor or the major ablution.



Salat al-Safar:

One may perform a two-cycle prayer before setting out on a journey and after coming back from it. This prayer is called, "salat al-safar." Performing this prayer when coming back from the journey in a mosque rather than at home is more virtuous.

Tasbih Prayer:

Salat al-Tasbih is a four-cycle prayer performed individually and recommended to be performed at least once in a lifetime. It is performed in two by two cycles.

After the recitation is completed while standing, it is said "Subhanallahi wal-hamdu lillahi wa la ilaha illallahu wallahu akbar" fifteen times. The same statement is uttered ten times in each one of the following positions: in the position of ruku', while standing after the ruku', in both prostrations, while sitting between the prostrations and in the final sitting. It is recommended to add the phrase "Wa la hawla wa la quwwata illa billahil-aliyyil-azim" to the last one of the recitation of the above-mentioned statement. In this way, one utters a total of 75 times of the above-mentioned statement in each cycle and 300 times in the whole prayer.

Salat al-Tawba (Repentance Prayer):

When a Muslim sins, he should repent and ask for forgiveness from Allah. It is recommended (mandub) to perform ablution and pray two raka'ah for forgiveness. The Prophet (pbuh) said: "There is no one

who commits a sin, goes and performs ablution and then prays two raka'ah after which they seek Allah's forgiveness except that Allah forgives them."¹⁹

Istikhara Prayer (Salat al-Istikhara):

This is a two-cycle prayer performed before going to bed, in order to seek Allah's guidance and to ask Him to help making a decision. Istikhara is performed when one is not sure whether a decision will be good or bad. Following the istikhara, the person follows his heart's intuitions. Jabir b. Abdullah (r.a.) said: *"The Prophet (pbuh) taught us the istikhara as he teaches us a surah (chapter) from the Qur'an ..."*²⁰

The Prayer for Requesting Rain (Salat al-Istisqa)

It is a Sunnah prayer performed when there is famine and drought. It is a two-cycle prayer performed in congregation. After the prayer, the imam delivers a sermon.

Hajah Prayer (Salat al-Hajah):

It is a two-cycle prayer. The Prophet (pbuh) said, *"Whoever has a need with Allah, or with any human being, then let them perform ritual ablution well and then pray two cycles of prayer. After that, let them praise Allah and send blessings on the Prophet (Allah bless him and give him peace). After this, let them read the hajah supplication..."*²¹ The Arabic wording of supplication of hajah is as follows: *"La ilaha illallahu al-halim al-karim. Subhanallahi Rabbi al-arshi al-azim. Al-Hamdu lillahi Rabbi al-amin. As'aluka mujibati rahmatik. Wa azaima maghfiratik. Wa'l-ghanimata min kulli birrin wa's-salamata min kulli ism. La tada'li zanban illa ghafartah. Wa la hamman illa farrajtah. Wa la hajatan hiya laka ridan illa qadaytah. Ya arhamar-Rahimin."*

(There is no god but Allah, the Clement and the Wise.

There is no god but Allah the High and the Mighty.

Glory be to Allah, Lord of the Tremendous Throne.

All praise is to Allah, Lord of the worlds.

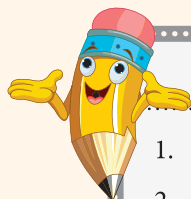
I ask you (O Allah) everything that leads to your mercy, and your tremendous forgiveness, enrichment in all good and freedom from all sin.

Do not leave a sin of mine (O Allah), except that you forgive it, nor any concern except that you create for it an opening, nor any need in which there is your good pleasure except that you fulfill it, O Most Merciful!")

19 Ibn Mace, Salat 193

20 Al-Bukhari, Tahajjud, 28

21 Al-Tirmidhi, Salat 348



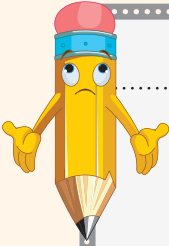
REVIEW QUESTIONS

1. State the names and the number of cycles for each of the daily prayers.
2. Express the times in which it is reprehensible to perform prayer. Which prayers may and may not be performed at these times?
3. What are the supplications to be recited during the position of qunut, when sitting in prayer and in the Funeral prayer. Memorize them.
4. Explain how and when a Witr prayer is performed.
5. In which prayer is a sermon delivered? Explain the conditions of a valid sermon.
6. What is the ruling of speaking while the Friday sermon is being delivered.
7. What are our final religious and humane obligations towards someone who passes on? Make a list and explain them.
8. Who is regarded as a shahid? Explain how many types of shahid there are.
9. Give information about how to perform the Festival prayers.
10. Give information about the takbirs of tashriq.
11. State what the ruling of the Tarawih prayer is and describe how it is performed.

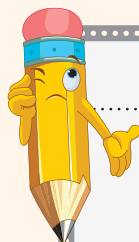


MATCH THE FOLLOWING

1	Awwabin Prayer		<i>The prayer which is performed when a solar eclipse happens</i>
2	Hajah prayer		<i>The prayer performed sometime after the sunrise</i>
3	Tahiyyat al-masjid		<i>The prayer when someone has a request from Allah</i>
4	Duha prayer		<i>The moment when the time of Dawn Prayer begins</i>
5	Kusuf prayer		<i>The prayer that one performs when entering a mosque</i>
6	Fajr-i sadiq	1	<i>Sunnah prayer performed after the Evening prayer</i>

**TRUE-FALSE QUESTIONS**

1. () The Friday prayer is obligatory upon every Muslim who has reached puberty.
2. () The strongest mu'akkad Sunnah that is performed individually is the Witr prayer.
3. () According to the Shafii School, the Witr prayer is a three-cycle obligatory prayer.
4. () Tahajjud prayer is performed in congregation at night in eight rak'ahs.
5. () According to the Shafii School, it is not permissible to perform the Sunnah prayers for those who need to perform the makeup prayer. Because they have to perform the makeup prayers which are obligatory and more important.
6. () The supererogatory prayers with more than four cycles are performed in two by two cycles.
7. () In festival prayers, there are seven additional takbirs uttered after the recitation of the Fatiha.
8. () When the call for the commencement of a prayer is announced, one is allowed to begin performing the supererogatory prayers.
9. () The time of the Tarawih prayer begins after performing the Night prayer and continues until the Dawn prayer.
10. () One who stands up after prostration should stand up by leaning on his hands.
11. () Since the Friday prayer is performed during the day, the imam makes the recitation inaudibly.
12. () When the prayer ends, if there is nobody on the left side of the congregation, one does not greet to the left.
13. () While the imam is delivering the Friday sermon, it is permissible for the congregation to check the SMS message that they have received by their cell phones.
14. () There must be at least forty men in the congregation for the validity of the Friday Prayer.



MULTIPLE CHOICE QUESTIONS

1. Which of the following is not one of the Sunnah muakkadah prayers?
 - A) Sunnah cycles of Evening Prayer
 - B) Tarawih prayer
 - C) Sunnah cycles of Late afternoon Prayer
 - D) Sunnah cycles of Dawn Prayer
2. In which one of the prayer is the supplication of qunut recited?
 - A) In Dawn Prayer
 - B) In Tarawih prayer
 - C) In Evening Prayer
 - D) In Prayer of asking forgiveness from Allah
3. Which one of the following obligatory prayer can be performed in reprehensible time?
 - A) Dawn Prayer
 - B) Noon Prayer
 - C) Late Afternoon Prayer
 - D) Evening Prayer
4. If there is a necessity and involuntary situation, one is allowed to perform a prayer later than its prescribed time and this person does not become a sinner. Which one of the following is not considered one of those situations?
 - A) Being in a surgery
 - B) Oversleeping
 - C) Having an accident and being seriously injured
 - D) Being heedless and forgetful
5. Which one of the following is false?
 - A) All takbirs in prayer is uttered as "Allahu akbar"
 - B) All four-cycle prayers are performed in the same way
 - C) All three-cycle prayer is performed in the same way
 - D) In the sitting positions of all prayers, the supplication of tahiyyat is recited
6. Upon which part of their body, men place their arms while standing in prayer?
 - A) Above their belly
 - B) Below their body
 - C) On their chest
 - D) Close to their breast



MULTIPLE CHOICE QUESTIONS

7. Which one of the following is false?
 - A) The congregation says the statement “sami’allahu liman hamidah”.
 - B) The imam silently recites basmala before the recitation of al-Fatiha.
 - C) Men raise their hands up to the level of their shoulders.
 - D) Men do not keep their arms adjacent to their body during prostration

8. Which of the following is not among the conditions required for the Friday Prayer to become obligatory upon a Muslim?
 - A) Niyabah
 - B) Being male
 - C) Being free
 - D) Being resident of the place

9. There are certain requirements for a Friday prayer to be valid. Which of the following is not one of them?
 - A) Delivering a sermon before the obligatory cycles
 - B) Performing a two-cycle obligatory prayer
 - C) To perform it in a mosque
 - D) To perform it in the time of the Noon prayer

10. Which one of the following is not among the essential acts of funeral prayer?
 - A) Qiyam (Standing)
 - B) Niyyah (Intention)
 - C) Recitation of Subhanaka
 - D) Four Takbirs

11. Which of the following is correct about the Funeral prayer?
 - A) If the deceased person is female, the imam stands at her head’s alignment.
 - B) Performing the Funeral prayer in the absence of the body is not permissible.
 - C) Being in the state of ritual purity (ablution) is not a requirement for the Funeral prayer
 - D) Together with the beginning takbir, the Funeral prayer is performed a total of four takbirs.

12. Which of the following is considered a shahid of this world (shahid hukmi) and is buried with his clothes without being washed?
 - A) Dying during journey for knowledge
 - B) Those Muslims who fight for war booty
 - C) Those who are killed by mistake
 - D) Who die from a contagious illness



CHAPTER 7

OTHER ISSUES RELATED TO RITUAL PRAYER

CONTENTS

- A. PRAYERS OF THE TRAVELERS 185
- B. PRAYERS OF THE ILL
- C. MAKING UP THE MISSED PRAYERS
- D. IMAMAH AND CONGREGATION
- E. ADHAN AND IQAMA
- F. PROSTRATIONS OF SAHW, TILAWAH AND SHUKR



PREPARATORY WORKS

1. What kind of facilities does Islam provide in cases of excuses such as being on a journey, being sick, etc.? Research.
2. Can a Muslim intentionally postpone his/her prayer to a time after its normal period? Discuss with your classmates.
3. Find the verses of the Qur'an and the sayings of the Prophet related to the importance and the construction of mosques and masjids.
4. Due to the shape of earth, the adhan is recited throughout the day around the world. Think about it and ask your elders the wisdom behind this reality.
5. What is the meaning of sajda? Under which circumstances can one perform a sajda? Research.

A. PRAYERS OF THE TRAVELERS

I. Being on a Journey

As a religious term, “being on a safar (journey,)” means travelling to a place a certain distance away. The required length of the journey is equal to what a loaded camel caravan can cover in two days, which is about 90 kilometers. Neither a person who travels to a place less than 90 km away from his residence, nor the one who does not intend to go to such a distance when getting out of his residence, even if he travels more than 90 km, is considered “a safari (traveler)” according to Islamic law.

The journey begins when the traveler reaches a place in which he would, by commonly accepted standards, be considered a traveler. For someone residing in a settlement composed of constructed dwellings, his journey is deemed to begin when he goes beyond a wall connected to the place from where he is traveling, as long as the wall is located on the side of the settlement from where he intends to travel. If there is not a wall, what matters is for the person to pass out of the inhabited, built-up residential area. Today, the official borders of the districts in big metropolitan cities, entrances of airports and highways are accepted as the beginning points of a safar (journey). When the person gets back to the beginning point of his travel, his journey ends.

The person who is not on a journey is called “muqim (resident)” in Islamic terminology. If the person who is on a journey consciously intends to stay in his destination place for four complete days, not including the day he arrives and the day he departs, he becomes a resident in his destination as soon as he arrives and he will no longer be considered as a traveler.

It is not appropriate to set out on a journey on Friday morning after dawn before the Friday prayer since there is an apprehension in missing the Friday prayer. However, if there is a possibility to catch the Friday prayer at a place during the journey, then it becomes permissible to set out on a journey before the Friday prayer. If a person sets out on a journey on Friday morning due to necessity and cannot find a place to perform the Friday prayer on the way, then it becomes obligatory upon him to perform the Noon prayer.



II. Facilities Provided When Being on a Journey

Islam has taken into consideration the hardship and problems that one may face during a journey and established some special facilities for the travelers. So much so that:

1. The person who is on a journey may continue to wipe his sock (khuff) for three days.
2. The person who is on a journey may shorten the four-cycle obligatory prayers to two cycles. This is called “qasr al-salah”. The three cycle obligatory Evening prayer and Witr prayer are performed as they are without shortening.
3. The person who is on a journey may combine two prayers, which is called “jam’ al-salatayn”. One may combine the Noon and the Late Afternoon prayers or the Evening and the Night prayers and perform them in the time of either one of the prayers. For example one may combine the Noon and the Late Afternoon prayers either in the time of the Noon prayer (which is called jam’ al-taqdim) or in the time of the Late Afternoon prayer (which is called jam’ al-ta’khir.)
4. The person who is on a journey may perform supererogatory prayers on his/her mount or vehicle. The person who travels on a mount, bus, or plane etc. performs the prayers on his/her seat towards the direction that his/her ride is traversing. If it is possible, it is recommended to perform the Sunnah muakkadah prayers during a journey. If it is not possible or the ride cannot wait, then it is permissible not to perform them.
5. The person who is on a journey in the month of Ramadan has been given the allowance not to fast and postpone the fasting for after the month of Ramadan. However, it is obligatory to make those missed days up after the month of Ramadan.

In order to benefit from the above-mentioned facilities, the journey must be for a religiously lawful purpose. All schools of Islamic law except Hanafis argue that if a person sets out on a journey for an unlawful purpose such as to kill someone, to steal, to oppress people, and for a woman to set out on a journey without her husband’s permission, that person is not allowed to benefit from the concessionary rules of being on a journey. This is because being on a journey is the cause of benefiting from such concessionary rules, whereas without her husband’s permission a woman is not allowed to benefit from these concessionary rules and also that such rules cannot be used as the basis for committing sins.

III. The Rulings Regarding Shortening the Prayers on a Journey

If a traveler fulfills all the other necessary conditions, he/she is allowed to perform the four cycle-obligatory prayers, i.e. Noon, Late Afternoon, and Night prayers, by shortening them to two cycles. However, if he/she wants, he/she can perform them to completion. (According to Hanafi School, it is strongly reprehensible (makruh tahriman – reprehensible close to haram) to perform them to completion.)

The Shafiis also hold that if a traveler postpones the prayer so close to the end of its designated time period that there is only enough time left to perform two cycles, he must shorten his prayer, and it is not permissible for him to pray the prayer to completion.

If a person misses a four-cycle prayer during a journey, he can make it up as shortened when he is still on the journey. However, after he comes back from the journey, he is not allowed to shorten them.

The sufficient distance for the permissibility of shortening prayers is two stages (two camping distance – 90 km). if the length of the journey is three or more ‘stages’ [135 km or more], it is considered preferable to shorten one’s prayers. If the traveler is a sailor, it is preferable for them to pray all their prayers to completion even if the length of their journey exceeds three “stages.”

The one who sets out on a journey cannot shorten the prayers before leaving the residential area like the buildings, gardens, fields, and cemeteries of the place where he resides. If one who lives in a port city sets out on a journey by sea, he can begin shortening prayers as soon as his ship leaves the port.

The legality of shortening the prayers during a journey and in cases of fear is based on the verses of the Qur'an, Sunnah of the Prophet (pbuh) and the consensus of the Muslim scholars. In this regard, it is stated in the Qur'an, **"When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear that the Unbelievers may attack you: For the Unbelievers are unto you open enemies."** (al-Nisa, 4: 101)

It is more appropriate to shorten (qasr) the prayers during a journey even if there is no fear. The Companion Ya'la b. Umayya said, "I told 'Umar b. al-Khattab that Allah says: "You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (al-Nisa, 4: 101), whereas the people are now safe. He replied: I pondered about it in the same way as you are pondering about it, so I asked the Messenger of Allah (pbuh) about it and he said: *"It is an act of charity which Allah has done for you, so accept His charity."*¹

In addition 'Abdullah b. 'Umar, may Allah be pleased with both of them, said, "When I accompanied the Prophet on a journey, he would only pray two rak'ahs. This was likewise the practice of Abu Bakr, 'Umar and 'Uthman."²

The following conditions are required for the validity of shortening the prayers:

1. The person should go at least 90 km away from the place where he resides. If one has two routes to choose, one of which is shorter and the other is longer than 90 km, and if he prefers the route that is longer, but comfortable and safer, he can shorten his prayers.

2. One should intend to undertake a journey at the moment of setting out on it. One who does not know where and which direction to go or who sets out to a journey to look for a debtor or something similar, whose location is not known, cannot shorten his prayers. In like manner, one who intends to go a certain required journey distance, but does not complete the distance or one who intends to stay in his destination for more than four days, excluding the departure and arrival days, cannot shorten his prayers.

If the person who sets out on a journey has doubts whether or not he has made intention at the beginning of his journey or one who has doubts whether he has left his residence city needs to perform his prayers to the completion.

If a traveler intends to leave the place he is visiting within the specified time, but postpones it day by day due to his business responsibilities, he may shorten his prayers for as long as eighteen days, excluding the days of departure and arrival. However, if the traveler knows for certain that his business will take more than four days, then he cannot shorten his prayers.

3. The prayer, which will be shortened by the traveler, must be a four-cycle obligatory prayer and the traveler must intend to shorten it.

4. The traveler must not follow a resident imam in a congregational prayer. If he follows a resident imam, then he must perform the prayer to the completion even if he catches the congregation in the last testification of faith (final sitting).

It is permitted for a resident to follow an imam who is a traveler. In such cases, the resident person must complete the prayer after the imam completes the prayer in the shortened form.

5. The traveler must be free in his decisions. In cases that the travelling person is subject to the decisions of another person, such as a wife to her husband, a soldier to his commander, a servant to his master,

1 Muslim, Musafirin, 4; Ahmad, al-Musnad, 1/25

2 Muslim, Musafirin, 10.

and a student to his teacher, one cannot shorten the prayers. This is because in such cases one cannot act freely.

6. The traveler must intend to stay in his destinations less than four days excluding the days of departure and arrival.

7. The state of being on a journey should continue from beginning to the end of prayer. If the ship of a person, which is traveling by sea, arrives at his residence and the person on it is performing his prayers in shortened form, then he is obligated to perform his prayers to completion.



IV. Combining the Prayers (Jam'i Taqdim and Jam'i Ta'khir)

Allah Almighty commanded us to perform prayers in their prescribed times: “**...For such prayers are enjoined on believers at stated times**” (al-Nisa, 4: 103). However, Islam permits the combinations of some obligatory prayers, and the facility to perform them outside their standard times under certain circumstances in order to remove hardships.

Combining the Noon and the Late Afternoon prayers in the time of the Noon prayer or combining the Evening and Night prayers in the time of the Evening prayer is called “jam’ al-taqdim”. Combining the Noon and the Late Afternoon prayers in the time of the Late Afternoon prayer or combining the Evening and the Night prayers in the time of the Night prayer is called “jam’ al-ta’khir”. The Dawn prayer cannot be combined with any other prayer.

Pilgrims perform the Noon and the Late afternoon prayers in time of the Noon prayer as jam’ taqdim in the plain of Arafat; and the Evening and the Night prayers in the time of the Night prayer as jam’ ta’khir in Muzdalifa. All schools of Islamic law have consensus on combining the prayers during this period of pilgrimage.

Ibn Mas’ud (r.a.) said, “*I have never seen the Messenger of Allah (pbuh) observing a prayer other than in its appointed time except combining the Noon and the Late Afternoon prayers in Arafat and combining the Evening and the Night prayers in Muzdalifa.*”³

3 Al-Bukhari, ‘Hajj’, 99; Muslim, ‘Hajj’, 292; Abu Dawud, ‘Manasik’, 65

Based on this hadith, the Hanafi School does not deem it permissible to combine prayers except in Arafat and Muzdalifa during the pilgrimage. According to them, the examples of combining prayers in times of travel and hardship were a combination of prayers only in appearance (*jam' suri*), which took place in fact as performing one prayer at the end of its prescribed time and the next one at the beginning of its prescribed time. The hadith presented as a proof in this regard reads as follows,

“Whenever the Prophet (pbuh) started the journey before noon, he used to delay the Zuhr prayer till the time for the ‘Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey).”⁴

According to majority of the schools of Islamic law (Maliki, Shafii and Hanbali Schools), during a journey, performing every prayer in its designated times is preferable, but it is also permissible to combine two consecutive prayers either in the time of the first one or in the time of the second. Abdullah b. Abbas (may Allah be pleased both of them) said, “Together with the Messenger of Allah (pbuh), I performed eight cycles of prayer by combining the Noon and the Late afternoon prayers and seven cycles by combining the Evening and the Night prayers.”⁵ “When he was on a journey, Allah’s Messenger (pbuh) would combine the Noon and the Late afternoon prayers. He would also combine the Evening and the Night prayers.”⁶

The Conditions of Jam’ al-Taqdim and Jam’ al-Ta’khir:

There are six conditions for the permissibility of combining prayers in the time of the first prayer (*jam’ al-taqdim*) during a journey:

1. Intention, one should make an intention to perform two consecutive prayers by combining them. For example, if a person is thinking to combine the Noon and the Late Afternoon prayers during the time of the Noon prayer then he must make his intention to perform the Late Afternoon prayer right after the Noon prayer. It is a requirement for the person to make this intention by heart while performing the first prayer. One may also express his intention in various ways, for example:

For the Noon prayer: I intend to perform the Noon prayer for the sake of Allah by shortening it to two cycles and combining it with the Late Afternoon prayer.

For the Late Afternoon prayer: I intend to perform the Late Afternoon prayer for the sake of Allah by shortening it to two cycles and combining it with the Noon prayer during the time of the Noon prayer.

For the Evening prayer: I intend to perform the Evening prayer as three cycles and combine it with the Night prayer.

For the Night prayer: I intend to perform the Night prayer by shortening it to two cycles and combine it with the Evening prayer during the time of the Evening prayer.

2. Following the order (*tartib*). If one intends to combine the Noon and the Late Afternoon prayers, he should first perform the Noon prayer; or if he intends to combine the Evening and the Night prayers, he should first perform the Evening prayer.

3. *Muwalaat*, which means to perform two consecutive prayers successively without giving a certain amount of time between them. The time break between the two prayers cannot be more than a period long enough to perform a two-cycle prayer. It is not permissible to perform a Sunnah / supererogatory prayer between them. If one gives a break between the two prayers, even if it is for a valid excuse such as losing consciousness or making a mistake, the combining prayers becomes invalid and it becomes obligatory to perform the second prayer in its prescribed time. However, a short time break such as a call for prayer, call for commencement of a prayer, or performing the minor ablution etc. does not make the *jam’* invalid. In

4 Al-Bukhari, Taqdir al-Salat, 15, 16; Muslim, Musafirin, 46; Abu Dawud, Salat, 274; al-Nasai, Mawaqit, 42

5 Al-Bukhari 1118, 1174, Muslim 705/55, al-Nasai 603

6 Al-Bukhari, Taqdir al-Salat, 13

fact, Allah's Messenger (pbuh) recited call for the commencement of prayer (iqama) between two prayers when he combined the prayers in the place called Namira.

4. The state of travel should continue. The state of being on a journey should continue at least until the beginning takbir of the second prayer. If the state of being on a journey ends before the beginning of the second prayer, performing the second prayer by combining it to the first one does not become valid.

5. The time of the first prayer should continue. One must be sure that the time of the first prayer will not end.

6. The first prayer should be validly performed. For example, if the first one is Friday prayer, if it is performed in more than one mosque without a necessity, and if it is not known for sure in which mosque it was performed first, it is not valid to combine it with the Late Afternoon prayer.

There are two conditions for the permissibility of combining prayers in the time of the second prayer (jam' al-ta'khir) during a journey:

1. To make the intention in the time of first prayer to combine the two consecutive prayers in the time of the second prayer (jam' al-ta'khir).

2. The state of being on a journey should continue until the end of the times of the two combined prayers. If the state of being on a journey does not continue until the end of the combined prayers and ends earlier, the combined prayers becomes invalid and the first prayer needs to be made up.

Tartib and muwalat in the case of jam' al-ta'khir is not obligatory, but a Sunnah.

According to the Shafii School, it is permissible to combine prayers due to heavy rain. This is based upon the following hadith, *"Allah's Messenger (pbuh) combined the Noon and the Late Afternoon prayers, and the Evening and the Night prayers in Medina without being in a state of fear, nor due to journey."* In regards to this hadith, Imam Malik said, "I think this happened on a rainy day."⁷

If the Noon and the Late Afternoon prayers or the Evening and the Night prayers are to be combined due to rain, they can be combined in the time the first prayers (jam al-taqdim).

It is permissible, on account of rain, for a person who is 'resident' in a place to combine the prayers as one would while traveling, including the combination of the Friday congregational prayer with the Late Afternoon prayer during the time period for the Friday prayer; this ruling applies even if the rain is light enough that it only wets the top of one's garment or the soles of one's shoes, and the same applies to snow or hail, even if it melting.

However, the person who is 'resident' may only engage in this practice given the following conditions:

1. The worshiper must consciously have intended to combine the two prayers.
2. The original order (tartib) between the two prayers must be maintained.
3. One should observe muwalat between the two prayers, which means there must be continuity between the two prayers.
4. The rain, hail, or snow must be present when the worshiper utters the beginning takbirs (takbirat al-ihram) for both prayers and when he utters the final greeting of peace for the first prayer. However, it does no harm the combined prayers if the rain stops during the first or the second prayer, or after they are both concluded.

5. The imam must consciously intend both to lead others in prayer and to pray in a community. The second prayer must be performed in community, even if this includes only the utterance of the beginning takbir. However, it is not required that the community remain present until the end of the second prayer

7 Muwatta, 'Qasr al-Salat,' 4; Muslim, 'Musafirin,' 49

based on the best-attested view, even if the worshiper parts with the group and begins praying on his own before completing its first rak'ah.

6. The prayer must be combined in a mosque or some other site set aside for prayer, which is far enough away by commonly accepted standards that it would cause hardship for people to get there.

Moreover, based on the most widely prevalent view, the reasons for why someone who is 'resident' may combine prayers does not include intense darkness, fear of wind, mud or illness, although there are well-attested arguments in favor of the view that it is permissible to combine prayers (both during the time period for the second prayer and during the time period for the first prayer) on account of illness.

B. PRAYERS OF THE ILL

Islam lays the burden of religious responsibilities upon believers to the extent of their abilities. In situations beyond someone's strength, Islam has provided the principle of easiness. Being ill is among the reasons of easiness. Allah's Messenger (pbuh) said, *"Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."*⁸

If a worshiper is able to stand up while leaning for support on another person, he must stand up if he only needs such a person's support when rising at the beginning of each rak'ah. However, if he requires the other person's support throughout the entire time he remains standing; he is not required to stand and may pray from a sitting position instead. One who can stand by leaning on something like wall or cane should perform the prayer standing even if he needs to lean on that thing throughout the entire time he remains standing.

If someone is able to stand part of the time - even if only long enough to utter beginning takbir- he must stand for as long as he is able, then continue the prayer from a sitting position. When praying from a sitting position, one is to sit up without leaning on anything for support if one is able to do so; if, however, one is only able to sit up with support, one must sit up while leaning on something rather than lying on one's side. If, however, one is unable to sit up even with support, one may pray either lying on one side's or on one's back.

If an ill person is not able to stand during prayer or if he fears that his illness will last longer or get worse if he stands, he performs the prayer by sitting. He performs the bowing and prostration from the sitting position. If he cannot go down to prostration, then he performs them by head gestures. He moves his head down a little for the ruku' and moves a little more than ruku' for the prostration. It is not appropriate for a person who cannot prostrate on the ground to take something from the ground and prostrate on it.

Such a person may sit for the prayer any way he likes, though the iftirash style of sitting is a Sunnah. It is offensive in prayer to simply sit on the ground with palms down and knees drawn up, or to sit with legs outstretched when there is no excuse. One who is unable to turn towards the direction of qibla may perform the prayers any direction he is able to turn.

If someone is unable to sit up at all, he is to pray while lying on his side with his face and his chest toward the qiblah. It is an emulation of the Sunnah to lie on one's right side rather than one's left, but if one is not able to lie on his right side, he may lie on his left, bowing and prostrating from a reclining position if he is able to do so. Otherwise, he is to make gestures indicating bows and prostrations. If the worshiper



8 Al-Bukhari, Taqir al-Salat, 19

is unable to lie on his side, he is to pray while lying on his back and with the soles of his feet toward the qiblah. When lying on one's back, one is to raise one's head with a pillow or some other object in order that one's face may be directed toward the qiblah, then gesture with one's head for the bows and prostrations. In this case, the gestures for the prostrations should be more pronounced than the gestures for the bows if one is able to make them thus; otherwise, it is not required. If someone is unable to gesture with his head, he may gesture with his eyelids, in which case it is not required that the gestures for the prostrations be more pronounced than the gestures for the bows. Moreover, if one is unable to do any of this, he may perform the pillars of the prayer in his heart. According to the Hanafi School, performing prayer by gesturing through eyelids is not valid. One who cannot gesture by moving the head should leave performing that prayer to a time until he gets better. If such a person's situation continues for more than twenty-four hours, then he is not required to make up the prayers that he missed.

Performing the pillar by heart means to imagine performing those pillars and to recite necessary invocations and chapters. One who performs the prayer by heart is not required to make them up later when he gets well. However, it is recommended to re-perform such prayers after getting well enough to stand.

C. MAKING UP THE MISSED PRAYERS

The obligatory prayers are to be performed during their designated time periods. It is obligatory upon those who are required to perform prayers to perform them in their prescribed times.

- Performing a prayer in its designated time is called ada.
- To re-perform a prayer due to an excuse in its designated time is called i'adah.
- To make up later a prayer, which is not performed during its prescribed prayer time, is called qada.

The person is not guilty of any wrongdoing if he delays such a prayer based on a valid excuse. If someone misses a prayer due to a valid excuse such as oversleeping, forgetting etc., he must still make it up later once the condition, which exempted him from prayer, has passed.

If someone delays a prayer beyond its designated time period without a valid excuse, he is guilty of a severe offense. In addition to making up the missed prayers, such a person must also repent and promise not to commit this sin again.

If one delays a prayer beyond its designated time for a valid excuse, it is recommended to make it up as soon as one finds time. It is obligatory to make it up when it is postponed. If someone delays such a prayer beyond its designated time period without a valid excuse, it becomes obligatory to make it up immediately.

If one forgets and delays the prayer beyond its prescribed time by indulging in play and entertainment, he will not be excused and become a sinner for his delay.

The obligation to perform a ritual prayer is dropped entirely for a woman who is menstruating or experiencing post-partum bleeding; hence, such a woman is not required to make up prayers, which she missed while she was in either of these states. Similarly, the obligation to perform the ritual prayer is dropped entirely for someone who is insane, someone who has lost consciousness, someone whose mind is clouded due to taking an unlawful substance such as alcohol, and due to any other valid excuse, are also subject to the same condition. If a state of insanity lasts the duration of the time period for a given prayer, the person concerned need not make up the prayer, which was missed if his insanity did not lead him to

commit any sort of transgression; otherwise, he must make it up. The same ruling applies to drunkenness and a loss of consciousness.

The Shafiis hold that if someone commits apostasy, he is not exempted from making up the prayers he missed during his time as an apostate; rather, if he returns to Islam, he must make up the prayers he failed to perform while an apostate.

If there is a possibility for a believer to miss the time of prescribed prayer, he should first perform the prayer of the time and then perform the makeup prayers. One who remembers that he needs to perform makeup prayers while listening to Friday sermon may perform the makeup prayer after performing the Friday prayer.

I. The Sin of Not Performing the Prayers on Time

One of the most important matters concerning the salat is that they should be prayed in their specific times. It is stated in the Qur'an: **"For such prayers are enjoined on believers at stated times."** (al-Nisa, 4: 103)

When the question "Which deed is the dearest to Allah?" was asked to the Prophet (pbuh), he replied, *"To offer the prayers at their stated fixed times."*⁹

There will be no barrier left between associating partners to Allah or denying Him and the person who leaves performing the prayer on time. In other words such people's faith will be in danger. Allah's Messenger (pbuh) stated, *"What lies between a man and infidelity is the abandonment of prayer."*¹⁰



The obligatory prayer, which is not performed in its prescribed time, becomes a debt on the responsible person. In order to be freed from this responsibility, it should be made up as soon as possible. In this regards, Allah's Messenger (pbuh) said, *"When anyone forgets the prayer, or oversleeps (and misses the prayer time), he should observe it when he remembers it."*¹¹

II. Rules Regarding Making Up the Missed Prayers

No matter for what reason, be it due to forgetfulness, sleeping, or without a valid excuse, a prayer that is delayed beyond its prescribed time must be made up.

There is no prescribed time for the makeup prayers. According to the Shafiis, it is permissible to make up missed prayers during all times at which it would be forbidden to perform voluntary prayers unless one intends to make them up at these times in particular, in which case it is not permitted, nor will the made-up prayers be valid. It is likewise not permissible to make up missed prayers when the sermon for the Friday congregational prayer is being delivered from the moment when the orator sits down on the pulpit and until both sermons, including their associated parts, are concluded, no compensatory prayer will have any validity. Moreover, it is not appropriate to intentionally delay the performance of a makeup prayer until the reprehensible times despite having available time before. Such prayers become invalid.

The makeup prayers can be performed before and after the obligatory cycles of the daily prayers. If someone has missed a number of prayers but is uncertain exactly how many, he must continue to make up the prayers until he feels completely certain that he has no more "prayer debts outstanding", as it were.

9 Al-Bukhari, Mawaqit al-salat, 5

10 Muslim, iman 134; Abu Dawud, sunnah.

11 Muslim. Masajid, 56

According to the Shafii School, it is not permissible to delay the makeup prayers without a valid excuse such as working to earn livelihood, eating, sleeping, and acquiring obligatory knowledge. Performing supererogatory prayers is prohibited upon a person who has left-over makeup prayers that needs to be urgently performed. That person can start performing supererogatory prayers only after finishing all the makeup prayers he owes. It is considered reprehensible to perform even the rawatib Sunnahs attached to daily prayers for someone who owes makeup prayers until he completes performing the makeup prayers. The reason for this is that one should complete the makeup prayers as soon as possible. In other words, it is not even permissible for those who owe makeup prayers to delay their makeup prayers for such a short time that a supererogatory prayer can be performed. When he completes performing all the makeup prayers, then he can begin to perform the Sunnah prayers.

Those who leave this world after having performed their prayers in awe and without delaying them beyond their prescribed times will be in the presence of Allah and His Messenger in the Hereafter and their efforts will have made it easy for them to enter Paradise. Those who owe less than five daily makeup prayer (who are also called sahib al-tartib) should perform their makeup prayers beginning from the first prayer, which was delayed beyond its prescribed time, and follow the order of the daily prayers (i.e. Dawn, Noon, Late Afternoon, Evening and Night).

According to the Shafiis, maintaining the original order among prayers that have been missed is, in and of itself, an emulation of the Sunnah, whether they are many or few. If someone reverses their order, the prayer that was improperly performed before another prayer that should have preceded it will still remain valid, but the worshiper concerned will not have emulated the Sunnah. Hence, it is preferable to repeat this prayer.

One should maintain not only the order between the makeup prayers but also the proper order between the missed prayers and the current prayer. This is an emulation of the Sunnah under the condition that there no fear that the time period for the current prayer will run out.

If the prayer is delayed beyond its prescribed time due to a valid excuse, then it becomes a Sunnah to observe the order. As for the prayers, which were beyond their prescribed time without a valid excuse, it is obligatory to observe the order between them. When a follower of the Shafii School, who owes makeup prayers, performs a supererogatory prayer in congregation, he makes his intention as to perform a make-up prayer. For example when the congregation is performing a Tarawih prayer, he makes his intention to perform the obligatory cycles of the missed Dawn prayer. If the person is performing a makeup prayer of three or four-cycles, then he should stand up to complete the prayer when the congregation finishes their two-cycle supererogatory prayer.

If someone who has already performed the obligatory cycles of the Noon prayer or a person, who is sahib al-tartib, would like to make up the Dawn prayer behind an imam, who is leading the obligatory cycles of the Noon prayer, then he may leave the prayer by giving the salam when the imam stands up for the third cycle or he may wait for the imam until he completes the remaining two cycles and give salam together with the imam. Waiting for the imam is preferable.

It is not necessary, when making up prayers in such a situation, to specify the exact day for which one is making up the prayer; rather, it is sufficient to specify that it is the Noon prayer, the Late Afternoon prayer, etc. In other words, one makes his intention by saying "I intend to perform for the sake of Allah, the first Dawn prayer that I missed."

If someone misses a prayer, he should make it up in the same form in which it was missed. Hence, if someone misses a four-rak'ah prayer while traveling a distance sufficient to warrant the shortening of prayers, he should make it up as a two-rak'ah prayer even if, when he makes it up, he is not traveling anymore.

Call for prayer (adhan) is Sunnah before the five daily prayers. Even if these prayers are missed and need to be made up, they are subject to the same ruling. If someone is going to perform more than one makeup prayers consecutively, it is enough to say one call for prayer for all of them at the beginning of the first one. Similarly, it is Sunnah to say call for the commencement of prayer (iqamah) before every obligatory prayer.

If the makeup prayer is performed at night, the recitation is recited aloud and if it is performed during the day, the recitation is read quietly. For example, if one makes up a missed Noon prayer at night, its recitation is recited aloud whereas, one who makes up a missed Evening prayer during the day recites the recitation inaudibly.

If the supererogatory prayers attached to the daily prayers or other supererogatory prayers such as the Mid-morning or the Festival prayer are not performed in their proper times, it is recommended to make them up. Allah's Messenger (pbuh), who said *"When anyone forgets the prayer, or oversleeps (and misses the prayer time), he should observe it when he remembers it"*¹² made up the final Sunnah of the Noon prayer, which he had not performed, after the Late Afternoon prayer.¹³

It is recommended to make up the Sunnah cycles of the missed Dawn prayer before making up its obligatory cycles if it is made in the same day before the time of the Noon prayer. In fact, when Allah's Messenger (pbuh) could not wake up for the Dawn prayer during an expedition, he made it up altogether with its Sunnah cycles when he woke up.¹⁴

It is Sunnah to make up the Witr prayer if it is missed. Similarly, the Tarawih prayer should be made up even if its time passes.

The supererogatory prayers, which do not have a specific time such as the prayers of the solar and the lunar eclipses, are not made up when they are missed. It is not obligatory to make up a supererogatory prayer that was commenced but could not be completed for any kind of reason.



D. IMAMAH AND CONGREGATION

"Jamaah (congregation)" means "the person or people who follow an imam while performing a prayer." One person is enough to constitute a jamaah. There is no limit for the maximum number of people that can be in a jamaah. As for the word "Imam: although it can mean a captain or a leader, it also means the person whom the jamaah follows while performing the prayer in regards to matters concerning prayer.

I. Merits and Rulings of Congregation

Our religion has given great importance to praying in congregation. Performing the five daily prayers in congregation is a communal obligation (fard kifai) according to the most well attested view. If a group of believers in a certain residential place fulfills this obligation, the rest of the Muslim community will be saved from the responsibility. Some scholars are of the view that performing the five daily prayers is a Sunnah muakkadah upon every single competent member of Muslim community.

The Friday prayer, the funeral prayer, and the festival prayers are also congregational prayers. In principle, the supererogatory prayers are not performed in congregation. However, the festival prayers, the so-

12 Al-Bukhari, Mawaqit al-Salat, 37; Muslim, Masajid, 314

13 Al-Bukhari, Mawaqit al-Salat, 1

14 Muslim, Masajid, 680; Abu Davud, Salat, 11

lar and lunar eclipse prayers, and the prayer of requesting rain from Allah are performed in congregation even though they are Sunnah prayers.

It is preferred to perform the Tarawih and the Witr prayers in congregation during the month of Ramadan.

It is very important for a believer to try to attend the congregation in a mosque. This is because in a hadith, the Prophet (pbuh) clearly expresses that the people whose hearts are connected to the mosque are one of the seven groups of people who will be blessed with the divine shelter/shade in the horrific circumstances of the Judgement Day when there will be no other shade.

According to what was related by Abu Said Al-Hudri (r.anh), The Prophet (pbuh) stated:

*“When you see a man who has made it a habit to continually pray in masjids, witness that he is a true believing Muslim.”*¹⁵

Those who perform their prayers in congregation gain more spiritual rewards (thawab) than those who perform them individually. In this regard our Beloved Prophet gives us the following good news: *“The spiritual rewards of the prayer of a person who performs it in congregation is twenty seven times more than the person who performs it individually.”*¹⁶



II. The Situations when One is Allowed not to Attend the Congregation

The congregational prayer for the five current prescribed prayers is a communal obligation upon all male non-travelers. However, one is allowed to perform prayers individually under following and similar other circumstances:

1. Those who are too ill to go to the mosque or those who have an illness which prevents them to go to the mosque.
2. Those who are paralyzed or too old to go to the mosque.
3. The blind and the crippled who cannot go to mosque by themselves and do not have anybody to take them to the mosque.
4. Those who have to walk through a muddy and dark road to reach the mosque.
5. Those who have to go to the mosque in a very cold, rainy, stormy, or hot weather and the existence of the danger of icicles falling from the roofs.
6. Those who have emergencies at home such as fire,.
7. Those who work at emergency public services which cannot be left during the congregational prayer.
8. Those who take care of the emergency patients or attend the care of a patient.

15 Al-Tirmidhi, Iman 8; Ibn Maja, Masajid 19

16 Al-Bukhari, adhan 30; Muslim, Masajid 42

9. Those who fear to be oppressed or are under the threat of life or wealth or who keep watch in military zones.
10. Those who are in search for something lost or try to get something seized from them.
11. Those who take care of a funeral.
12. Those who are travelling or about to set out to a journey.
13. Those who frequently need to go to the bathroom and those who miss the congregation when going to the bathroom or while performing the minor ablution.
14. Those who teach or study important Islamic sciences such as fiqh.
15. Those who have eaten something with a bad odor which may disturb the congregation.
16. Those who are in the presence of food or drink that they are supposed to consume.

If a woman is very attractive, it is reprehensible for her to attend the congregation neither for Friday Prayer nor for daily prayers. If there is available place in a mosque, it is permissible for old women and women who do not wear attractive attires to attend the congregation.

III. Leadership in Prayers and Its Requirements

In order for the communal prayer to be valid, a number of conditions must be met by the imam, or prayer leader. The imam must be a fully rational Muslim adult male or at least a boy, who has reached the age of discernment, and who is free of any condition that would exempt him from leading the prayer, such as urinary incontinence. It is also required for the leader of a prayer to be able to recite the Qur'an correctly or to be able to recite chapter al-Fatiha and an adequate amount of the necessary verses from the Qur'an.

Another condition of the validity of the prayer leadership is that the imam be free of any speech defect that causes him to pronounce one letter as another, for example, by pronouncing the ra' sound as a *ghayn*, a *sin* as a *tha*, a *dhal* as a *za*, a *shin* as a *sin*, or any other such substitution.

The imam should lead the prayer in accordance with the rules of *ta'dil-i arkan*. However, it is reprehensible to prolong the recitation and the integral parts of Friday, Festival or daily prayers, so much that it would bore the congregation. Allah's Messenger (pbuh) said,

*"When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick."*¹⁷

*"When one of you prays by himself, he may (prolong) it as he likes."*¹⁸

It is not a requirement for the imam to intend to read the prayer in five daily prayers. However, this is a condition in the Friday prayer, in prayers combined due to heavy rain, and when re-performing a prayer. (According to the Hanafis, the imam's intention to lead others in prayer is required for the validity of the prayer if those being led are women. Hence, women's prayer will be invalidated if their imam fails consciously to intend to lead them in prayer. It is recommended to express the intention in words as "Ana imamun liman tabi'ani (I am an imam for those who follow me.)")

If those being led in prayer are all women, it is not necessary for the imam to be a male. Rather, it is permissible for a woman to act as imam for other women or for hermaphrodites. In such cases, the woman who serves as imam stands in the middle of the first row and does not stand in front of the congregation.

Another condition for the validity of the prayer leadership is that the prayer of the imam must be valid according to the school of the person being led in prayer. Hence, if a Shafii prays behind a Hanafi who

17 Muslim, Salat, 183,186; al-Tirmidhi, Salat, 61

18 Al-Bukhari Adhan 21; Muslim, Salat 37

touched a woman who is not a blood-relative [and did not repeat his ablutions afterwards], the prayer of the person following the imam will be invalid because, according to his school, the imam's prayer is invalid.

The Reasons of Preference in the Leadership of Prayer

According to the Shafiis, it is recommended that the priority and the right to serve as imam be granted to: (1) the governor in the domain of his governorship, then (2) the regular mosque imam, then (3) the person residing by right [in the place where the prayer is being performed], if he is qualified to serve as imam. If no one who fits any of these descriptions is present, the following list of criteria is to be used:

- (1) the most knowledgeable of Islamic jurisprudence.
- (2) the most skilled reciter.
- (3) the most ascetic and self-disciplined.
- (4) the most pious and conscientious.
- (5) the one who has been a Muslim for the longest time.
- (6) the one with the most superior family lineage.
- (7) the one with the most honorable life history.
- (8) the one with the cleanest clothes, body and occupation.
- (9) the one with the most pleasant voice.
- (10) the one with the most attractive appearance.
- (12) one who is married.

If those present are equal with respect to all these criteria, lots are to be cast among them. It is permissible for the person most entitled to serve as imam to put forward someone else for the task if the former is not superior to the latter with respect to a particular personal attribute, for example, his being more knowledgeable of Islamic jurisprudence, in which case he may not do so.¹⁹

According to the Shafiis, it is undesirable for the following people to lead others in prayer:

- ♦ someone who took over the position of imam without meriting it.
- ♦ someone who does not take care to avoid ritual impurity.
- ♦ someone who is employed in a base profession, such as cupping.
- ♦ someone who is disliked by most of the people due to some objectionable characteristic or habit, such as laughing too much.
- ♦ someone of unidentified paternity.
- ♦ someone of illegitimate birth, unless he is leading someone else who is likewise of illegitimate birth.
- ♦ someone who is uncircumcised, even if he is an adult.
- ♦ a young boy, even if he is more well-versed in Islamic jurisprudence than the adults.
- ♦ someone who involuntarily repeats the f / and w sounds in his speech.
- ♦ someone who mispronounces words, though not so severely that their meanings are altered.
- ♦ someone who violates the subsidiary rulings of the school to which those following him adhere, such as a Hanafi who believes that utterance of the basmalah is not obligatory.

¹⁹ Al-Shirbini, *Mughni al-Muhtaj*, 1/476-479; al-Nawawi, *al-Majmu'*, 4/175-181

IV. The State of Those who Perform Prayers Following an Imam

One who follows an imam is called “muqtadi”. Those who follow an imam should make intention to follow him (iqtida’). It is required that this intention is made at the beginning of prayer. If it is not done at the beginning, then making the intention while performing a congregational prayer becomes valid, despite it being reprehensible. However, this ruling is not applicable to the prayers for which a congregation is a condition, such as the Friday Prayer and the like. In this latter category, one must make the intention to follow the imam together with the beginning takbir.

The congregation must follow the imam. Allah’s Messenger (pbuh) expressed in one of his sayings, “*The imam is meant to be followed.*”²⁰

If two people are in disagreement about which way the direction of qibla is then they are not allowed to follow each other in prayer.

If the imam performs the prostration of forgetfulness, those who follow him performs it as well. If an imam does not perform the prostration of forgetfulness even though he makes a mistake, which requires prostration of forgetfulness, those who follow the imam should not follow him in this regard and perform prostration of forgetfulness by themselves after the imam says his salams.

If the imam makes an error and does not sit in the first testification of faith (sitting), those who follow him do not sit, either. As for the supplication of qunut, those who follow the imam are not required to follow the imam with regard to its recitation or not. If the imam performs a prostration of recitation of the Qur’an in the Dawn Prayer on Friday, those who follow him need to perform it as well. If the imam omits to perform it, the congregation also need to omit it.

Another condition for the validity of the prayer leadership is that the person praying behind the imam follow his imam in the actions of prayer. The congregation must follow their imam in the utterance of the beginning takbir, in raising their heads from bowing or prostration and in uttering the final greeting of peace. Otherwise their prayer will be invalidated.

If a muqtadi deliberately fails to follow his imam in two entire pillars of a prayer - for example, if the imam bows, prostrates, and rises from his prostration while the worshiper is still standing - his prayer will be invalidated.²¹ However, if it is unintentional, and if the worshiper is able to perform the two missed pillars quickly enough to catch up with the imam and follow him through the rest of the prayer, he should do so.

This, then, is the ruling on a worshiper who arrived in time to join the imam long enough to recite the Fatihah and who got ahead of his imam by two action based pillars either deliberately, out of ignorance, or out of forgetfulness, or who got ahead of his imam by two verbal pillars or by one verbal and one action-based pillar. As for a worshiper who arrived in time to join the imam long enough to recite the Fatihah and who then lagged behind the imam-for example, if the worshiper is a slow reciter while the imam recites at a medium pace - it is pardonable for the worshiper to lag behind the imam by as many as three ‘long’ pillars, namely, the bow and the two prostrations.

If a worshiper being led in prayer forgets to recite the Fatihah but remembers it before the imam bows, he must lag behind the imam to recite the Fatihah, in which case it is pardonable for him to part with the imam for the duration of three long pillars. However, if he remembers not having recited the Fatihah only after he bows with the imam, he should not go back to recite it; rather, he must perform an extra rak’ah after the imam has concluded his prayer.

20 Al-Bukhari, Salat, 18

21 Al-Shirbini, Mughni al-Muhtaj, 1/505

According to the Shafiis, it is not permissible to pray behind another worshiper as long as the latter is himself being led in prayer. However, if one worshiper prays behind another as his imam after the latter's imam has concluded his prayer, or after he has made it his intention to part with his imam - given that the intention to part with one's imam is permissible in the Shafii view-it will be permissible for him to pray behind him as his imam. This ruling applies to all ritual prayers other than the Friday congregational prayer.

When a group is ready to form a congregation, and there is another group performing prayer in congregation and the latter group's imam rises from the bowing of the final cycle. It is Sunnah for the new group to wait for the first congregation to finish their prayer and then form a second congregation. This is because the perfect congregation is the one in which the congregation follows an imam from beginning to the end.

The Muqtadi (the one being led by an imam) can be either muwafiq or masbuq. The muwafiq refers to the person who joins a congregation and who has enough time to utter the beginning takbir and recite the chapter Fatiha before the imam goes down to ruku', even if it is in the final cycle. As for the masbuq, it refers to the person who catches up with the congregation in the final cycle but does not have enough time to recite the chapter Fatiha before the imam goes to ruku'.

If the masbuq catches up with the imam while he is in the position of ruku' or if the masbuq catches up with the imam while he is still in the position of standing but goes down to ruku' before the masbuq has had time to recite the chapter al-Fatiha, then the masbuq must also go to ruku' together with the imam.

If the masbuq has had enough time to stand motionless for a while together with the imam before going down to ruku', that cycle of the masbuq will be valid. Otherwise, it will not be valid and the masbuq will have to perform that cycle after the imam says the final greetings of peace.

If the masbuq catches up with part of the standing and then if the imam goes down to ruku', the masbuq recites part of Fatiha and becomes exempted from the rest of Fatiha. In such cases, omitting the recitation of iftitah and ta'awwudh is recommended.

One who catches up with the congregation in the second cycle of the Dawn Prayer needs to recite the supplication of qunut when he is completing the first cycle. This is because the cycle he performs together with congregation is considered his first cycle and the cycle he performs alone is his second cycle.

If one catches up with the congregation in the third cycle of the Noon prayer, it is a Sunnah for him/her to recite an additional part from the Qur'an when completing the missing cycles alone.

A person earns the spiritual rewards of being with the congregation, as long as he joins the congregation, utters the beginning takbir, and goes directly down to prostration without uttering another takbir, i.e. he catches up with the congregation in the position of prostration. Moreover, a person also earns the spiritual rewards of being with the congregation if he joins them by uttering the beginning takbir and catches up with them when they are sitting in the final testification of faith. However, if the person cannot perform a full cycle of the Friday Prayer together with the imam, then he is not considered to have reached the congregation, and thus the Friday Prayer.

V. The Place Where those Who Follow the Imam Should Stand

The imam should stand in the center in front of the congregation. If the imam is leading only either a man or a boy who has reached the age of discernment, the man or the boy being led in prayer should stand to the right of, and slightly behind, the imam; it is undesirable for them to stand directly across from the imam to the imam's left, or directly behind the imam. The heel of the person who follows the imam cannot be in front of the heel of the imam while they are standing. Similarly, the hip of the person who follows the imam cannot be in front of the hip of the imam while they are sitting. Otherwise, the prayer of the person who is being led by the imam will be invalid.

If the imam is leading two men or a man and a boy, it is recommended that they stand behind the imam. If the imam is leading a man, he should stand to the imam's right. If a second man joins the congregation while a man is performing prayer in congregation by standing to imam's right, the latecomer pulls the man to his side and they stand behind the imam together. In such case, it is permissible for the imam to go forward. The second man can also stand by the imam's left side. However, it is reprehensible to stand by the imam if there is a row formed behind the imam.

If the imam is leading a man and a woman, the man should stand to the imam's right, while the woman stands behind the man. If he is leading a boy and a woman, the same ruling applies. If those being led in prayer include men, boys, hermaphrodites and females, the men should stand in front, followed by the boys, followed by the hermaphrodites, and finally followed by the females.

If a man and a woman perform the prayer side by side, their prayer is valid even though it is reprehensible. (According to Hanafis, the man's prayer becomes invalid.)

There is no problem if the congregation stands before the imam or the man and the women pray side by side in the Masjid al-Haram.

Those who are more knowledgeable and virtuous should stand in the front row right behind the imam so that in case something happens and imam cannot continue to the prayer, the one who stands right behind him may continue to lead the prayer as his proxy. The Arabic term *istikhlaf* (the appointment of a proxy) is employed by scholars of Islamic jurisprudence to refer to the act by which either the imam or one of the worshipers being led in prayer appoints a man, who is qualified to serve as imam, to finish leading the worshipers in prayer in the event that their imam cannot do so. For example, as the imam is leading a congregation in prayer, he may complete one or two rak'ahs with them (or more, or less), after which something happens which prevents him from completing the prayer, such as a sudden illness, an occurrence of ritual impurity, etc.

The first row is more virtuous than the second row, and the second row one is more virtuous than the third row. The degree of virtue continues to decline in every row until the last one.

When the congregation stands up to perform prayer, they should keep the rows straight, fill the gaps, and keep their shoulders straight with each other. If one sees a gap in the front rows, the person should go and fill that gap. If a late coming person sees a gap in the front rows before the prayer begins, he should go and fill that gap without disturbing the other people in the congregation.

If a person arrives for communal prayer and finds that the imam is bowing and there is a gap in the row, it is recommended that he should postpone entering the prayer with the imam until he has reached the row, even if this involves missing the rak'ah. If, after commencing the prayer, he finds a gap in one of the rows, he may pass through the rows until he reaches the gap, as long as it does not require him to take three consecutive steps and that he walks from a standing position; otherwise, his prayer will be invalidated. Moreover, one may only walk during the prayer to fill a gap in another row if the gap already existed before one began to pray; if the gap comes into being after the person begins to pray, he may not pass through rows to reach it. If someone arrives for the prayer and does not find a gap in the row, he should utter *takbirat al-ibram* outside the row; in such a case, it is an emulation of the Sunnah-after he has uttered beginning *takbir* and while standing - for him to draw toward him a free man whom he hopes will agree to stand with him. However, the row from which the man was drawn must contain more than two worshipers; otherwise, it is not in accordance with the Sunnah to draw him out.

Those who follow the imam should be able to perceive the imam's movements by seeing or hearing. It is a Sunnah for the congregation to stand behind the imam. It is also Sunnah to keep the distance less than 144 cm between the imam and the congregation and the distance between each consecutive row. The imam can be on one end of the mosque and those who follow him can perform their prayer on the other end of the mosque. If the distance between the imam and those who follow him is more than 300 zira'

(about 100 m.), they are still considered in the same place as long as they are in the same mosque. The extensions and yard of the mosque is accepted as part of the mosque. When there is a distance between the imam and the congregation of more than 100 meters or if there is a river through which boats sail, or a busy road lies between them, then the congregational prayer becomes invalid.

It is reprehensible if the place where the imam is standing is one zira' (about 33cm) higher or lower than the level where the congregation stand. However, if at least one man is at the same level as the imam, then the reprehensibility is eliminated.

VI. Rulings Related to the Mosques

Mosques and prayer houses are the most sacred and blessed places on earth. Islam attaches utmost value and significance to those places. Muslims enters and exits these places with great respect and reverence. The most sacred ones among the mosques are al-Masjid al-Haram (which surrounds the Ka'bah in Mecca), Masjid al-Nabawi (in which our beloved Prophet's grave is located) and Majsid al-Aqsa in Jerusalem. Allah's Messenger (pbuh) said,

*"Do not set out on a journey except for three Mosques i.e. al-Masjid al-Haram, the Mosque of Allah's Messenger (pbuh), and the Mosque of al-Aqsa, (Mosque of Jerusalem)."*²²

*"One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere."*²³

Constructing mosques and prayer houses is among the deeds that help believer earn great spiritual rewards. In fact, Allah's Messenger said in this regard, *"Whoever builds a mosque intending to gain Allah's Pleasure; Allah builds for him a similar place in Paradise."*²⁴

There are certain rules that need to be obeyed related to the mosque. Below are some of them,

1. It is prohibited for someone who is in major ritual impurity (janaba) to enter and stay in a mosque. However, it is permissible to pass through the mosque without stopping. One who experiences semen discharge in the mosque must exit the mosque if there is not anything preventing him from exiting the mosque. However, there is no harm for one who is in minor ritual impurity to stay in the mosque.

2. It is permissible to sleep in the mosque. It is known that the Companions of the Suffa slept in the Prophet's Mosque. It is also recorded in some historical sources that Ali (r.a.) would sometime sleep in the Prophet's Mosque.

3. There is no harm in eating and drinking in the mosque when it is needed. One should not go to the mosque after eating things with bad odor that may disturb the congregation such as onion, garlic, leek, etc. or after smoking unless it is necessary. Allah's Messenger said in this regard, *"He who eats garlic or onion should remain away from us or from our mosque and stay in his house."*²⁵

4. When entering and exiting a mosque, one should enter with the right foot and exit with the left foot. It is reprehensible to leave the mosque without a valid excuse after the call for prayer is recited, and before the prayer is performed. It is also reprehensible to sit down when entering a mosque before performing a two-cycle tahiyyat al-masjid prayer. It is as Sunnah to go to the mosque and to perform a two-cycle prayer when coming back from a journey.

22 Al-Bukhari, Fadl al-Salati fi Masjidi Mecca wa al-Madina 1; Abu Dawud, Manasik 94-95

23 Ibn Maja, Salat, 195; Ahmad, al-Musnad, 2/16-68

24 Al-Bukhari, Salat, 65; Muslim, Zuhd, 3

25 Muslim, Masajid, 17, 73; Abu Dawud, At'ima, 41

5. It is recommended to have scholarly circles in mosques and to deliver sermons and speeches to people in the mosques. There is no harm to recite poetry praising the Prophet (pbuh), Islam, and good characteristics in the mosques.

6. It is also recommended to wait for the time of the prayer, to keep oneself busy with knowledge, or with remembrance of Allah in the mosques. It is also recommended to make the intention for the religious seclusion in the mosque (itikaf) when entering a mosque, even if it is for short time to carry out a lawful act.

7. It is a Sunnah to clean the mosque or to help those cleaning the mosque.

8. It is reprehensible to argue, speak loudly, to make announcement of lost items, or sell and buy something in the mosques.

9. There is no harm to give charity to beggars, but begging in a mosque is reprehensible.

10. There is no harm performing the minor ablution in the mosque if there is a special section reserved as long as water is not splashed around.

11. There is no harm to keep the mosques locked if there is fear for the valuable items in the mosque to be stolen.

12. It is not permissible to take anything from the mosque.

13. It is reprehensible to adorn mosques and decorate them with writings and decorations.²⁶

14. It is reprehensible to build a mosque over a grave and it is prohibited to dig a grave inside a mosque.

E. ADHAN AND IQAMA

I. The Ruling of Adhan and Iqama

The term adhan, which started to be used in the first year of the Hijrah, literally means to announce, to proclaim, and to inform. In Islamic legal terminology, adhan means the statements that are recited in a specific way, and at certain and specified times before the obligatory prayers.

In every religion, there are certain words, instruments, or sounds to inform their followers about the times of worship and to call them to perform the acts of worship. The trumpet is peculiar to the Jews; the bell is peculiar to the Christians; and the adhan is peculiar to the Muslims.

The adhan is the symbol of the presence of Islam in a country. This is why the adhan is recited in Arabic throughout the world. With the adhan, the community is informed of the times of the prayer. The principles of the religion of Islam are announced to the world. The adhan, which is recited before every obligatory prayer, is a means to remind people of Allah's name every second throughout the world.



26 Al-Nawawi, al-Majmu', 2/199-208

The adhan is established with the Qur'an, the Sunnah and the consensus of the Muslim scholars. It is stated in the following verse,

“When you call for prayer ...”²⁷

Our Prophet stated, *“If three people are gathered together and they do not recite the adhan and if do they not pray together as a congregation, Satan will definitely overtake them.”*²⁸

Muslim scholars see it as a big drawback if the adhan and iqamah, which are considered to be the most important symbols of Islam, are completely abandoned by the community of a region.

The person who summons the faithful to prayer from a minaret five times a day is called the muezzin.

It is Sunnah muakkadah to recite the adhan and the iqamah. Both of them are recited for the obligatory prayers, not for the supererogatory ones. The person should only recite one adhan, if he performs a couple of makeup prayers consecutively or combine two consecutive prayers, whereas, one iqamah should be recited for each of the obligatory prayers.

II. The Wordings of Adhan and Iqamah

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

All the words of the adhan except for the last sentence are repeated. The muezzin first says the words “Allahu akbar” twice. After this, he lowers the tone of his voice and says “ashhadu an la ilaha illallah, ashhadu an la ilaha illallah, ashhadu anna Muhammadan rasulu'l Allah, ashhadu anna Muhammadan rasulu'l Allah.” After this, he raises his voice and repeats the same statements. After this, he says “hayya ‘ala’s-salah, hayya ‘ala’s-salah, hayya ‘ala’l-falah, hayya ‘ala’l-falah.” When the adhan for the dawn prayer is recited, after these sentences, the following statements are added two times, “(الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ) assalatuh khayrun mina’n-nawm”. At the end of the adhan, the muezzin says “Allahu akbar, Allahu akbar, la ilaha illallah.”

The statements of iqamah are same as the statements of adhan except for adding the statement “(قَدْ قَامَتِ الصَّلَاةُ) qad qamati’s-salah” twice after the statement “Hayya ‘ala’l Falah”.

According to the Hanafis, the number of statements in the adhan and the iqamah are the same. According to the Malikis, every statement in the iqamah is said once except for the takbirs, which makes it a

²⁷ Al-Maida, 5: 58.

²⁸ Nayl al-Awtar, II, 31

total of ten statements. According to the Shafii and the Hanbali Schools, the total number of statements in iqamah is eleven and the statement “qad qamati’s-salah” is also said twice just like the takbirs.

Below is the wording of an iqamah:

- ☆ “Allahu akbar, Allahu akbar.
- ☆ Ashhadu alla ilaha illallah.
- ☆ Ashhadu anna Muhammadan rasulullah.
- ☆ Hayya ‘ala’s salah.
- ☆ Hayya ala’l falah.
- ☆ Qad qamati’s-salah. Qad qamati’s-salah.
- ☆ Allahu akbar, Allahu akbar.
- ☆ La ilaha illallah.”

Meaning: (Allah is the greatest, Allah is the greatest.

I bear witness that there is no deity (worthy of worship) but Allah

I bear witness that Muhammad is Allah’s Messenger.

Come to the prayer, come to prosperity.

Prayer is to begin, prayer is to begin.

Allah is the greatest, Allah is the greatest.

There is no deity (worthy of worship) but Allah.)

III. Things that Need to be Paid Attention to When Reciting the Adhan

It is required that the one who recites the adhan be a Muslim male who has reached the age of discernment. The adhan should be recited in the time of the prayer. It must be in Arabic and the order of its statements must be observed. The adhan should not be attached to another adhan, and there should not be long breaks between the statements.

The following are the Sunnah acts of the adhan:

1. Reciting it with “tartil”, meaning to recite every word separately,
2. Reciting it with “tarji”, meaning to say the testimony of faith silently before saying it out aloud
3. Reciting it with “taswib” during the Dawn prayer. Taswib means to say the words “assalatu khayrun mina’n-nawm” twice after the words “hayya ‘alal-falah”.
4. To recite the adhan in a high place like the roof of the mosque or a minaret.
5. To turn towards the qibla when reciting the adhan and to turn the head to the right when saying the words “hayya ‘ala’s salah” and to the left when saying the words, “hayya ‘ala’l falah”.
6. One who recites the adhan should be someone with a beautiful and strong voice. He should also be a religiously sound person.
7. Those who hear the adhan should stop everything they are doing, and listen to the words of the adhan. They should respond to it by repeating the words of the adhan. If there are more than one mosque from where the adhan is recited, one should respond to the first one. Those who are in the class studying or teaching something or reciting the Qur’an do not need to respond the adhan. However, it is more virtuous to leave even recitation of the Qur’an and listen to the adhan. In relation to this topic, our Prophet (pbuh) stated the following: “When you hear the adhan, repeat what

is being said (by saying everything that the muezzin says). Then say peace and blessings (salawat) upon me. Whomsoever repeats exactly what the muadhin says except the words Hayya alas-salah, he will enter Jannah. For the words Hayya-alas-salah, say the words La hawla wa la kuwwata illah billah.” When the muezzin says “assalatu khayrun mina’n-nawm” during the adhan for the Dawn prayer, it is recommended to say “sadaqta wa barirta (you said the right thing and the truth).

8. After the adhan is finished and the prayer of peace and blessings upon our Prophet is completed, the supplication of wasila should be recited. This is because Rasulullah stated: “When you hear the muezzin, repeat what he says word for word, then invoke Allah’s Blessings and Peace upon me, for whoever invokes Allah’s Blessing and Peace upon me (once), Allah will send His Blessings and Peace tenfold upon them. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Paradise that is granted to only one of Allah’s servants, and I hope I will be this one. Whoever asks Allah to grant me Al-Wasilah, they will deserve my Shafa’ah (intercession).”²⁹

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ
وَالصَّلَاةِ الْقَائِمَةِ اَتِ مُحَمَّدًا الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ
وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

Allahumma rabba hadhihi-d-da’awati-t-tamma wa-s-salati-l-qa’ima, ati Muhammadan il-wasilata wa-l-fadilata (wa-d-darajata-r-rafi’a) wa-b’ath-hu maqamam mahmudan illadhi wa’adtah (innaka la tukhliful mi’ad)

O ALLAH, Lord of this most perfect call, and of the Prayer that is about to be established, grant to Muhammad the favor of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him.

It is reprehensible to let someone who is corrupt (fa-siq) recite the adhan, to speak between the statements of the adhan, to say the words of the adhan in a melodious voice (talhin), and to recite it in a chanting, sing-song voice by

changing from one melody to another (taghanni).

One may recite the adhan when a fire or a war breaks out, or when bidding farewell to a traveler.³⁰

It is a recommended Sunnah to recite the adhan to the right ear and iqamah to the left ear of a new-born baby. When Fatima (r. anha) bore Hasan (r.a.), Allah’s Messenger (pbuh) recited the adhan into his right ear.

It is recommended to recite the adhan into the ear of a person who has epilepsy.

IV. Rulings Related to Iqamah

- ♦ The adhan is recited slowly, while the iqamah is recited faster. All of its statements except the last one i.e. “la ilaha illallah” should be recited twice and together in one breath.
- ♦ It is recommended that the one who recited the adhan also recites the iqamah.
- ♦ It is Sunnah for women to recite the iqamah if they perform the prayer in congregation among themselves.
- ♦ If one performs the prayer alone, he should recite the iqamah in a low voice. If a non-Arab Muslim performs the prayer alone and does not know the Arabic wording of iqamah well, it is permissible for him to recite it in his own mother tongue.

29 Muslim, Salat, 11

30 Al-Zuhayli, al-Fiqh al-Islami, 1/720

- ♦ To say the invocations between the adhan and the iqamah is a Sunnah. This is because there are reports that Allah will not reject the invocations said between the adhan and the iqamah.
- ♦ When the muezzin says “qad qamat al-salah”, the congregation says, “**aqamahallahu wa adama-ha ma damati’s-samawatu wa’l-ardu**” (May Allah let and keep His servants perform this prayer as long as the earth and the heavens exist).
- ♦ If the muezzin takes a break, does not recite a word from the iqamah, stays silent for a long time, or speaks between the statements, then the iqamah becomes invalid. This rule is also effective for the adhan.
- ♦ It is Sunnah for the person who is about to perform the prayer in congregation to stand up for the obligatory prayer when the recitation of the iqamah ends. (According to the Hanafi School, one stands up after the statement “hayya ‘ala’s-salah”).
- ♦ The iqamah should be repeated if there is a break, long enough to perform a two-cycle prayer, between the iqamah and the imam’s beginning takbir.

F. PROSTRATIONS OF SAHW, TILAWAH AND SHUKR

I. Prostration of Sahw (Forgetfulness)

The word “sahw” means to forget, to make a mistake, to fall into heedlessness. Therefore, “saw-dat al-sahw” means “prostration of forgetfulness or mistake”. One should perform prostration of forgetfulness at the end of a prayer in order to complete the prayer for the mistakes he makes intentionally or unintentionally throughout the prayer.

The prostration of forgetfulness involves “the worshiper’s performing two prostrations before the final greeting of peace and after the testimony and prayers for blessing upon the Prophet and his family, with an inward intention.”

The Shafiis do not stipulate that the prostration of forgetfulness must be performed only when one has unintentionally omitted some part of prayer; rather, it is to be performed (in the manner to be described below in the section on reasons for performing the prostration of forgetfulness) whether the omission was unintentional or deliberate. The reason for it being referred to as a prostration of forgetfulness is that a person is not likely to neglect some part of the ritual prayer on purpose.

As for the imam or someone praying alone, it is an emulation of the Sunnah for him to perform the prostration of forgetfulness for any of the reasons mentioned below, unless the imam’s doing so would cause confusion for those in the congregation. Hence, if it is a large gathering, it is an emulation of the Sunnah for the imam to forgo the prostration of forgetfulness. If either the imam or someone praying alone omits a Sunnah-based prostration of forgetfulness, there is nothing wrong with this, and it does not invalidate his prayer. (According to the Hanafi School, it is obligatory and the prayer becomes invalid if it is purposefully omitted).

According to the Shafii School, the prostration of forgetfulness becomes obligatory only in one situation. The prostration of forgetfulness is obligatory for a worshiper who follows an imam in prayer when



the imam himself performs such a prostration. If the worshiper deliberately fails to do so, his prayer will be invalidated and he must repeat it unless he had consciously intended to part with the imam before the latter prostrated. If the imam himself fails to perform the prostration of forgetfulness, the worshiper praying behind him is under no obligation to perform it; rather, it is merely recommended that he do so.

If the imam does not perform the prostration of forgetfulness even if he makes an error during the prayer, it is recommended (not obligatory) for those who are being led by him to perform the prostration of forgetfulness.

The Situations that Call for Performing Prostration of Forgetfulness:

There are six reasons to perform the prostration of forgetfulness.

1. The imam or someone who is praying alone omits one of the emphatically enjoined Sunnah-based practices (referred to by the Shafiis as ‘parts (ab’ād)’ of prayer), such as the first testimony or the regular prayer of obedience (as opposed to the prayer of obedience which is uttered at times of distress or tribulation). If he omits one of the non-emphatically enjoined Sunnah-based practices (referred to by the Shafiis as “outward forms (hay’āt)”), such as recitation of a Qur’anic passage after the Fatihah, he should not perform a prostration of forgetfulness on this account regardless of whether the omission was deliberate or not.

If someone omits an emphatically enjoined Sunnah-based practice such as the first testimony, then rises to a position which is closer to standing than it is to sitting, he should not sit down again, and if he does sit back down deliberately and knowingly, his prayer will be invalidated. If he sits back down out of inattention or ignorance, his prayer will not be invalidated, but it is an emulation of the Sunnah for him to perform the prostration of forgetfulness. If someone omits the regular supplication of qunut (i.e., other than the one which is uttered at times of affliction), then moves to sit down, he should not stand back up again if he has reached a bowing position, and if he does stand up again knowingly and deliberately, his prayer will be invalidated; otherwise, the ruling on this situation is the same as it was for the testimony.

The aforementioned rulings apply to someone who is either an imam or praying alone; as for someone who is being led in prayer, if he deliberately omits the testimony and the supplication of qunut, he may choose between going back to following his imam or waiting until the imam catches up with him, at which point he is to continue with the imam. If someone omits the testimony and the prayer of obedience out of inattention, he must go back to following his imam; otherwise, his prayer will be invalidated unless he makes it his intention to part with his imam, in which case he will be praying alone.

If the imam or someone praying alone omits an obligatory part of prayer, such as a prostration or a bow, and if he realizes his error before performing the next such movement in the prayer, he should make it up immediately; if he does not realize his error until after performing another instance of the same action, the second instance will be considered as if it were the first, while anything which was done between the two will be cancelled. For example, if he omits the first bow, then remembers it before performing the second bow, he should make up the bow, which he omitted, canceling what he did first, then continue with his prayer to completion and perform a prostration of forgetfulness before uttering the final greeting of peace. If he remembers omitting the first bow after performing the second, the second bow will be considered as if it were the first; hence, what is done later is considered to replace what was done earlier, while whatever came between them is cancelled, provided that the error is realized before the utterance of the final greeting of peace. However, if the worshiper does not realize his error until after uttering the final greeting of peace and if, (1) little time has passed since the conclusion of the prayer by commonly accepted standards, (2) he has not come in contact with ritual impurity of the sort which cannot be overlooked, (3) he has not spoken more than six words, and (4) he has not engaged in excessive movement, which would invalidate prayer, then he is obligated to make up what he forgot. For example, if what the worshiper omitted was a bow, and if he realizes this after performing the final greeting of peace given the aforementioned

conditions, he must rise and bow, then perform whatever is needed to complete the prayer, utter the testimony and perform a prostration of forgetfulness before uttering the final greeting of peace [again].

2. The worshiper has unintentionally done something that does not invalidate prayer unless it is done deliberately. Examples of such actions include the prolonging of a short pillar, such as remaining in a standing position, remaining seated shortly between two prostrations, or speaking briefly out of inattention. In such a case, the worshiper should only perform a prostration of forgetfulness if he is certain to have done such a thing, whereas if he merely suspects it, he should not. As for actions that do not invalidate prayer whether they are performed deliberately or not, such as turning the neck and walking two steps, they do not call for a prostration of forgetfulness. Lastly, actions which invalidate prayer whether they are performed intentionally or not, such as speaking at length or eating, cannot be rectified by a prostration of forgetfulness due to the invalidity of the prayer which results from them.

3. Performing a verbal pillar out of place. This includes, for example, repeating the recitation of the Fatihah, in whole or in part, while sitting down, or performing a verbal Sunnah-based practice, such as the recitation out of place of a passage from the Qur'an after the Fatihah (during the bow, for example, rather than before it). In such a case, the worshiper should perform a prostration of forgetfulness. However, if the additional Qur'anic passage is recited before the Fatihah, no prostration of forgetfulness needs to be performed.

4. The worshiper suspects that he may have added something to the prayer. If he has doubts about the number of rak'ahs he has performed, he should build on the number he is certain to have completed, finish the prayer, then perform a prostration of forgetfulness due to the possibility that he prayed more than the required number of rak'ahs. In such a situation, the worshiper should not rely simply on what he thinks to be probable, nor on someone else's report, unless the number of people reporting is great enough to preclude all doubt concerning what they are saying.

5. The worshiper suspects that he left out a particular 'part (ab'ād)' of prayer [that is, an emphatically enjoined Sunnah-based practice]. For example, he might suspect that he omitted the supplication of qunut for a situation other than a major affliction, or he may be uncertain as to whether he left out part of the supplication of qunut, such as the prayer of blessings upon the Prophet. However, if he simply wonders [in general], whether or not, he completed all the 'parts', no prostration of forgetfulness is called for.

6. The worshiper has prayed behind someone whose prayer has a flaw in it according to the worshiper's madhhab, even if the flaw is only suspected by the person being led in prayer. This includes, for example, following someone who omitted the supplication of qunut in the Dawn prayer, or someone who utters the supplication of qunut before bowing; in such cases, the worshiper should perform a prostration of forgetfulness after the imam's final greeting of peace and before his own. The same ruling applies if the worshiper follows someone who omits the prayer for the Prophet in the first testimony.

Prostration of forgetfulness is performed as two prostrations before the final greeting of peace and after the testimony and prayers of blessing upon the Prophet and his family, with an inward intention. Prostration of forgetfulness is performed like the regular prostrations in the prayer, including the prostration's integrals, such as, placing the limbs of prostration on the ground, remaining motionless for a moment, etc. As well, it may include the recommended acts, such as, sitting in iftirash between the prostrations, tawarruk after the second, the recommended dhikr, etc. The worshiper goes down to prostration and says "Subhana Rabbi'l-a'lā ve bi hamdihi" thrice as in reguṣar prostrations. After that, it is recommended to say during the prostrations the supplication,

“سُبْحَانَ الَّذِي لَا يَنَامُ وَلَا يَسْهُوُ”

“Subhanalladhi la yanamu wa la yashaw”

(Glory be to Allah who neither sleeps nor makes a mistake). Then, the worshipper sits and recites the supplication recited between two prostrations in regular prostration “Allahumma ghfirli wa-rhamni wa-’afini wa-jburni wa-hdini wa-rzukni (O Allah, forgive me, have mercy on me, pardon me, set me right, guide me, and sustain me.)” After the prostrations, the worshipper sits for the testification of faith (tashah-hud) and says the final greetings of peace.

The intention for the prostration of forgetfulness is made by heart not by tongue. This is because expressing the intention by tongue invalidates the prayer. Intention is a requirement for the imam and the one who performs prayer alone. However, it is not a condition for those who perform their prayer in congregation by following an imam (muqtadi).

II. Prostration of Tilawah

Tilawah means recitation. Therefore, sajdah al-tilawah means “prostration of recitation.” It is a Sunnah muakkadah for both the reciter and those who heard the recitation to perform the prostration of recitation whenever one of the fourteen verses of prostration from the Qur’an are recited. The list of the verses, which call for prostration, is as follows:

- Chapter al-Hajj, (22: 18)
- Chapter al-Hajj, (22: 77)
- Chapter al-A’raf (7: 206)
- Chapter al-Ra’d (13: 15)
- Chapter al-Nahl (16: 49)
- Chapter al-Isra (17: 107)
- Chapter Maryam (19: 58)
- Chapter al-Furqan (25: 60)
- Chapter al-Naml (27: 25)
- Chapter al-Sajdah (32: 15)
- Chapter Fussilat (41: 37)
- Chapter al-Najm (53: 62)
- Chapter al-Inshiqaq (84: 21)
- Chapter al-’Alaq (96: 19)



The verse 24 from chapter Sad (38), which is accepted as a verse of prostration by some schools of Islamic Law, is not a verse of prostration according to the Shafii School but a prostration of shukr (thanks-giving). When this verse is recited, one should prostrate with the intention to show gratitude.

The following report coming from ‘Abdullah b. ‘Umar (r.a.) is among the proofs of prostration of recitation:

“When the Prophet (pbuh) recited a prostration verse and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on.”

Allah's Messenger (pbuh) also said, "When a son of Adam recites a verse of prostration and prostrates, Satan withdraws weeping, saying: 'Woe to me! The son of Adam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.'"³¹

How to Perform the Prostration of Recitation:

One should perform the prostration of recitation when the whole or part of the verse of prostration is recited with the intention of reciting the Qur'an. The person who needs to perform this prostration can be performing the prayer or be unconnected to the prayer.

For those who are outside the prayer, there are five essential parts (arkan) of the prostration of recitation:

- 1- To express intention by tongue in addition to make intention with the heart to perform the prostration of recitation,
- 2- To utter the beginning takbir,
- 3- To perform one prostration and say its prayers,
- 4- To sit down afterwards,
- 5- To say the greetings of peace immediately after sitting.

If one who is performing prayer recites one of the verses of prostration, he performs one prostration during the prayer, stands up after the prostration, and continues his recitation. (According to Hanafi School, if the verse of prostration is one of the last three verses of recitation while standing, one does not need to perform a separate prostration for the recitation of the verse of prostration. The ruku' and the prostrations of that rak'ah is accepted as sufficient in place of the prostration of recitation.)

It becomes obligatory to perform a prostration of recitation for the person who performs a prayer in congregation when the imam performs a prostration of recitation.

When performing the prostration of recitation during the prayer, one needs to make an intention with the heart. Expressing the intention by tongue invalidates the prayer. For those who follow an imam in congregation, it is not a condition to make intention for the prostration and imam's intention will be enough for them.

It is a Sunnah for the person who performs the prostration of recitation during the prayer to utter the takbir when going down to prostration and when standing back up as well as to say the supplications during the prostration. Raising hands when uttering takbir for prostration of recitation is not a Sunnah.

During the prostration of recitation, one may say thrice "Subhana rabbiya'l-a'la" or say the following supplication,

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَ صَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ، اَللّٰهُمَّ اَكْتُبْ لِيْ بِهَا عِنْدَكَ
اَجْرًا وَضَعْ عَنِّيْ بِهَا وَزْرًا وَاجْعَلْهَا لِيْ عِنْدَكَ ذَخْرًا وَتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلَهَا مِنْ عَبْدِكَ دَاوُدَ

Sajada wajhi lilladhi khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu bi hawlihi wa quwwatih, Allahumma uktub li biha 'indaka ajran wa da' anni biha wizran waj'alha li 'indaka dhahran wa taqabbalha minni kama taqabbalaha min 'abdika Dawud

"I have prostrated my face to the One Who created it, who formed it and gave it hearing and sight by His might and His power. O Allah, write it as a reward for me in Your presence, and release me from

31 Muslim, Iman, 133; Ibn Maja, Iqama, 70

a burden for it, and make it a treasure for me in Paradise. Accept it from me as You accepted it from your servant Dawud.”³²

Three further essential parts to the prostration of recitation are added for those who hear the recitation of a verse of prostration while not praying. These are the beginning takbir, sitting after the prostration and saying the greetings of peace. It is Sunnah for the person who performs the prostration of recitation while not praying to express the intention by tongue and raise his hands when saying the beginning takbir.

The Rulings Related to Prostration of Recitation:

- ◆ The conditions required for the ritual prayer such as ritual purity, and turning towards the qibla are also required for the prostration of recitation. Things that invalidate the ritual prayer also invalidate the prostration of recitation.
- ◆ If a sane person (even if this is a child with discernment) reads/recites a verse of prostration, it is a Sunnah for those who hear it to stand up and perform the prostration of recitation. If one is not in ritual purity, then he should first perform the minor ablution and then perform the prostration of recitation.
- ◆ If someone who is in a major ritual impurity or is a drunk person recites/reads a verse of prostration, those who hear it are not required to perform the prostration of recitation. This is because a recitation of the Qur'an is not permissible for such people.
- ◆ If a woman who is in menses or in the postpartum bleeding period hears the recitation of a verse of prostration, she does not need to perform the prostration of recitation later.
- ◆ One is not responsible for not performing the prostration of recitation if he does not know, understand, or is not warned that a verse of prostration is being recited. This is because the person who reads/recites a verse of prostration or those who know it should warn the people who listen to it.
- ◆ One who performs the ritual prayer must personally recite the verse of prostration himself/herself. If he/she hears the recitation of such a verse by someone disconnected to the prayer, he/she does not need to perform the prostration of recitation.
- ◆ It is not permissible to choose a verse of recitation specifically in order to perform the prostration of recitation. The obligatory cycles of Friday Prayer is excluded from this rule. It is a Sunnah to recite a verse of prostration in the obligatory cycles of Friday Prayer.
- ◆ If the person who delivers the Friday sermon recites a verse of prostration, he should perform the prostration of recitation. It is prohibited for those who listens to the sermon to perform the prostration of recitation.
- ◆ It is not permissible to recite the verses of prostration intentionally during the three reprehensible times of the day. If a verse of prostration is recited during such times, it is not necessary to perform the prostration of recitation because they are reprehensible times.
- ◆ The time between the recitation of the verse of prostration and performing the prostration should not be too long. If the time given between them is sufficient or more than adequate to perform a two-cycle prayer, then it is established to be excessively long. If someone who cannot perform the prostration of recitation for valid reasons such as, a person in the state of ritual impurity or a person is in an impure place where he is unable to prostrate, then instead of prostration, one should say the following supplication four times,

32 Al-Shirbini, Mughn al-Muhtaj, 1/446

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

“Subhanallahi wa'l-hamdu lillahi wala ilaha illallahu wallahu akbar wala hawla wala quwwata illa billahi'l-aliyyi'l-azim.”

(Glory be to Allah and Praise be to Allah, and there is no God But Allah, and Allah is the Greatest. And there is no Might or Power except with Allah.)

III. Prostration of Shukr (Thanksgiving)

According to the Shafiis, the prostration of thanksgiving is a desirable practice, which consists of a single prostration similar to the prostration of recitation; this prostration is to be performed when some blessing has been renewed or received, or when a danger has been averted. Allah's Messenger (pbuh) performed the prostration of shukr in the events related to receiving a blessing.

When performing a prostration of shukr, especially two places are preferred:

a) It is performed in a place where someone who is afflicted with physical or financial hardships cannot see it. In this way, one can prevent increasing the sadness of such people by showing them the thankfulness and happiness of another person.

b) It can be performed in a place where a sinner can see it so that he may understand his mistakes, take heed and stop committing sins.

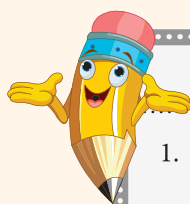
The prostration of shukr is performed just like the prostration of recitation. The difference between them is that the prostration of thanksgiving is to be performed separately from ritual prayer. If someone performs it as part of a ritual prayer, his prayer is invalidated, and if he intends it to be part of a regular bow or prostration of prayer, it will have no effect.

If someone cannot perform the prostration of shukr because of being in the state of ritual impurity, then instead of a prostration, one may say the following supplication four times,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

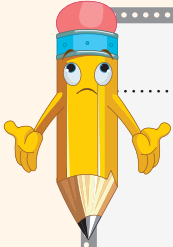
“Subhanallahi wa'l-hamdu lillahi wala ilaha illallahu wallahu akbar wala hawla wala quwwata illa billahi'l-aliyyi'l-azim.”

(Glory be to Allah and Praise be to Allah, and there is no God But Allah, and Allah is the Greatest. And there is no Might or Power except with Allah.)



REVIEW QUESTIONS

1. What does being on a safar and safari mean? Express whatever you know regarding this subject.
2. What kind of facilities are provided by religion in the cases of journey and illness?
3. How does a ill believer perform his/her prayers? Explain.
4. What does it mean to perform a prayer in hushu'? How can such a prayer be performed?
5. What does ada and qada mean?
6. Why is neglecting a prayer and not performing it in its proper time considered to be a great sin?
7. What should a person whose prayer has been left to qada do?
8. Think of the benefits of praying in congregation in terms of religious, moral, cultural and social aspects.
9. Who can be called an imam? State the merits and qualifications of an imam.
10. Who can be called a muezzin? Research the importance and virtues of being a muezzin.
11. Who is allowed not to join in the prayer performed in congregation?
12. Explain the meanings of the following terms of Islamic law: Jama'ah, mufarid, muqtadi and masbuk?
13. Write five of the rulings that must be followed related to mosques and masjids?
14. In which situations does one follow and not follow an imam? State them.
15. Learn how and with which wording iqamah is recited according to different schools of Islamic law.
16. What does sajdah al-sahw mean? Under what situations and when is it performed?
17. How is the prostration of tilawah performed? Specify its rulings.



TRUE-FALSE QUESTIONS

1. () In order to be considered a traveler, one should intend to stay in his destination place for less than four days excluding the days that he arrives and departs from his destination.
2. () In order to benefit from the facilities provided for a journey, the journey must be done for lawful purposes.
3. () It is not permissible for a traveler to follow a resident imam in prayer.
4. () If someone is on a journey and does not know when he/ she will return home, it does not matter how long the journey will last, he/she can perform his/her prayers by shortening them.
5. () According to the Shafii School, it is allowed to combine the Noon and the Late Afternoon prayers as well as the Evening and the Night prayers during a journey.
6. () One who performs the prayer on a the seat of a ride or vehicle like bus or plane, performs the prayer towards the direction he/she is going.
7. () If a four-cycle prayer cannot be performed during a journey and if its make-up prayer will be performed after the journey, it is performed as a two-cycle prayer.
8. () Those who are too ill to turn towards the direction of qibla should give up their prayer and make it up when they get well.
9. () When praying in congregation, the prayer performed behind a sinful imam does not become valid.
10. () It is considered reprehensible to rush in order to catch up with the congregation.
11. () It is recommended for a muezzin to recite the call for prayer in different musical tunes by skipping from one to another (taghanni).
12. () It is obligatory for the congregation to follow the imam and perform the prostration of forgetfulness, if the imam performs prostration of forgetfulness.
13. () There cannot be a break so long as to perform a two-cycle prayer between the recitation of prostration verse and performing the prostration of tilawah.



FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS
FOR EACH SITUATION

Time should have come to recite the adhan	
Women's imamate for the men	Not permissible
To combine prayer under heavy rain	
For an imam to prolong it so much that the congregation gets bored	
For women, to recite the call for the commencement of the prayer (iqamah)	
To perform prostration of forgetfulness when necessary	
For ignorant and sinful people to become imams	



WORD HUNT

S	U	Q	K	T	B	K	M	U	Q	I	M
A	M	A	O	I	N	T	O	C	Q	N	E
F	A	D	J	L	G	U	O	O	L	W	J
A	S	A	W	A	J	A	M	A	A	H	E
R	B	E	F	W	S	I	O	B	Y	I	P
I	U	U	J	A	A	D	H	A	N	Q	Z
K	K	O	J	H	Q	A	S	R	I	A	E
D	S	A	H	W	F	F	Y	M	A	H	C
M	U	E	Z	Z	I	N	I	U	Q	A	A
K	Z	J	W	R	M	U	Q	T	A	D	I
N	G	I	M	A	M	L	Z	I	G	A	W
B	G	J	M	U	D	R	I	K	A	B	D

QASR
MUQIM
SAFARI
ADA
QADA
IMAM
MUEZZIN
JAMAAH
MUQTADI
MUDRIK
MASBUK
ADHAN
IQA
MAH
SAHW
TILAWAH



MULTIPLE CHOICE QUESTIONS

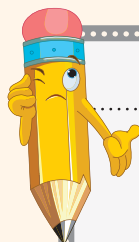
1. Which one of the following prayer cannot be shortened in a journey?
 - A) Dawn
 - B) Noon
 - C) Late afternoon
 - D) Night

2. There are conditions for performing a prayer by shortening them while on a journey. Which of the options below are not one of these conditions?
 - A) For the journey to be made in one go (without taking a rest)
 - B) To have the intention of going a distance of 90 km from the very start
 - C) To have started the journey, to be outside the borders of the city of residence
 - D) To be on a lawful journey

3. Which one of the following options contains incorrect information regarding being on a journey?
 - A) The word safar is used for being on a journey in Islamic law terminology
 - B) Journey begins when one intends to go to a place at least 90 km away and set out for that journey.
 - C) Those who stay in a place they go to for less than 15 days are considered travelers.
 - D) Travelers perform the Witr prayer as three cycles as is the norm in usual times.

4. Under which of the following circumstances is combining prayers not allowed?
 - A) In the dark
 - B) When being on a journey
 - C) Under heavy rain
 - D) In Arafat and Muzdalifa when performing the pilgrimage

5. In which one of the following option is there incorrect information?
 - A) Traveler may wipe over the khuff three days without taking them off.
 - B) Those who are too ill to stand up to perform the prayer can give up prayer and perform the makeup prayer when they get well.
 - C) Those who are too ill to perform the minor ablution can pray by performing dry ablution.
 - D) If the travelers perform Friday or Festival prayers, they become valid prayers.



MULTIPLE CHOICE QUESTIONS

6. Of the options below which one is not one of the conditions needed for the imamate to be considered valid?
 - A) To be a man
 - B) To be of the same school of law as the congregation
 - C) Not to be disabled
 - D) To know the chapters of the Qur'an such as al-Fatiha by heart
7. Of the options below, which one is not considered reprehensible to be appointed as an imam while performing a prayer in congregation?
 - A) Sinner
 - B) One who has not been circumcised
 - C) A person of bid'a
 - D) Blind
8. Which action is not permissible while praying in congregation?
 - A) To run in order to catch up with the prayer
 - B) To bring children to the congregation
 - C) For women to attend the congregation
 - D) To use a microphone
9. There are some special rulings regarding congregation. Which one of the following is incorrect in this matter?
 - A) Those who have different views regarding the directions of qiblah cannot follow each other in prayer
 - B) If the number of congregation is more than two people, they make a row behind the imam
 - C) If there is a road or river between the imam and the congregation; this is an obstacle to follow the imam in prayer
 - D) The prayer invalid if there is a high wall between the imam and the congregation, which prevents the congregation to see the imam.
10. Which person does not need to perform the prostration of forgetfulness?
 - A) One who does not recite the supplication of tahiyyat when sitting in prayer
 - B) One who makes a mistake in recitation, repeats the recitation and corrects his mistake
 - C) One who forgets one of the obligatory acts of prayer and immediately performs it
 - D) One who forgets to recite the supplication of qunut in the Dawn prayer
11. Under what situation is the prostration of tilawah not required to be performed?
 - A) Recitation of a prostration verse
 - B) Hearing the recitation of a prostration verse
 - C) Seeing a prostration verse
 - D) Recitation of a prostration verse while performing a prayer

CHAPTER 8

FASTING (SAWM)

CONTENTS

- A. THE DEFINITION, IMPORTANCE AND BENEFITS OF FASTING
- B. THE FAST AS AN OBLIGATORY ACT
- C. THE TYPES OF FASTING
- D. THE ESSENTIAL PARTS (ARKAN) AND CONDITIONS OF FASTING
- E. THE EXCUSES THAT MAKE NOT FASTING OR BREAKING THE FAST PERMISSIBLE
- F. THE MONETARY COMPENSATION (FIDYA) FOR FASTING
- G. THINGS THAT NULLIFY AND DO NOT NULLIFY FASTING
- H. REPREHENSIBLE ACTIONS FOR THE PERSON WHO IS FASTING
- I. RECOMMENDED ACTIONS FOR THE PERSON WHO IS FASTING
- J. ITIKAF (RETIRING IN A MOSQUE)



PREPERATORY WORKS

1. If possible learn from a medical doctor the positive effects that fasting has on a person's health.
2. Gather information about the wisdom and merits of fasting from your teachers.
3. Read and learn from a book of Islamic law regarding the actions that nullify the fasting.
4. Have you ever met people who keeps a fast outside the month of Ramadan? Research about these types of fasts.
5. Have you ever spent time with other people during the iftar meal? Do you think there is any difference between this meal and the meals that are eaten together with a lot of people during regular days? If there any differences, what are they?
6. What kind of ease has been provided by our religion for the elderly and the ill who are unable to fast? Gather information about this topic from the books of Islamic law.

A. THE DEFINITION, IMPORTANCE AND BENEFITS OF FASTING

I. The Literary and Terminological Definition of Sawm

The lexical meaning of the word sawm (fasting) is to keep oneself away from an action, to refrain oneself from eating and drinking.

In legal terminology, it means “for people who are held responsible in carrying out this act of worship, to stay away from eating, drinking and engaging in sexual relations from the time of dawn until the setting of the sun with the intention of performing an act of worship.”

I. The Importance and Benefits of Fasting

Fasting has many benefits for the people. It strengthens people's willpower and in this way allows them to control the wants and desires of their inner self (nafs). Those who keep themselves away from committing sins due to the desires of the nafs because of fasting achieve spiritual maturity. Those who strengthen their willpower because of fasting strive to carry out Allah's commands in the way they are meant to be carried out.

The fasting person is better suited to appreciate the value of Allah's blessings since at that time he is not able to benefit from them and due to staying hungry all day long he will learn to refrain from wasting them. Along with these, he is always in the state of the remembrance of Allah, the One that has bestowed upon him everything that he possesses. When the fasting person achieves this mindset, he will naturally keep himself away from committing sins.

People may encounter many difficulties and tribulations in their lives and for the individual to be able to stay strong and overcome these difficulties and tribulations, he/she must have sabr (patience). Fasting teaches a person to be patient. Our Prophet (pbuh) expressed this truth by stating: *“Fasting, constitutes half of the patience.”*¹

Moreover, the person who fasts better appreciates the state of the poor. He reaches out his hand to help them even more than he ever has.

Another hadith expressing the importance of fasting is as follows: A man came to the Messenger of Allah (pbuh) and said, “Order me to do something that Allah will make me benefit from.” Our Prophet (pbuh) stated, *“I recommend fasting to you, continue with that. Because that is an act of worship with no equal.”*²

This is because fasting vitalizes the feelings of compassion, love and mercy in people, it enables the peaceful feelings to replace resentments and disappointments.

Fasting causes people's body to get some rest, and then to work in the proper way. Due to fasting the harmful fats, which are accumulated in the body, are cleansed away and the body gains vigor. This is why our beloved Prophet stated: *“Fast and you will gain health.”*³



1 Sunan Ibn Maja, Kitab al-Siyam, 44.

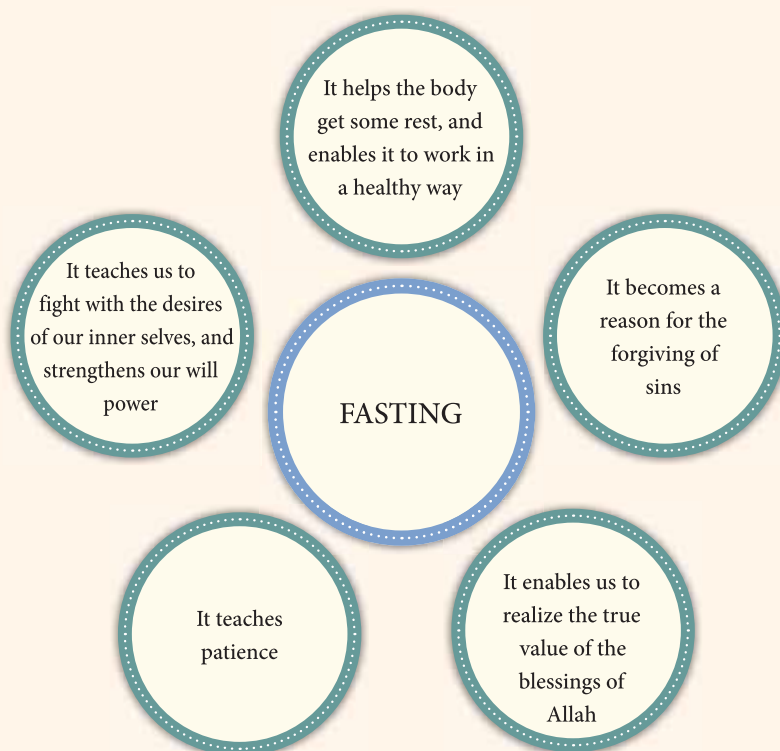
2 Sunan al-Nasai, Kitab al-Siyam, IV, 165.

3 Sunan al-Tabarani, Bab al-sawm, 5.

Another saying of our Prophet regarding fasting is as follows: *"Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of Judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast."*⁴

Our Prophet (pbuh) expressed with the following hadith that fasting is also the reason for why sins will be forgiven. *"Whosoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."*⁵

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4 Sahih al-Muslim, Kitab al-Siyam, 162.

5 Sahih al-Bukhari, Kitab al-sawm, v. II, p. 288.

6. Sahih al-Bukhari, Kitab al-sawm, v. II. p. 288.

B. THE FAST AS AN OBLIGATORY ACT

Fasting in the month of Ramadan is one of the five basic principles of Islam. It was made obligatory upon believers in the second year of the Hijrah. The obligation of fasting is stated in the following verses of the Qur'an:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”⁷ and, “...So whoever sights [the new moon of] the month, let him fast...”⁸

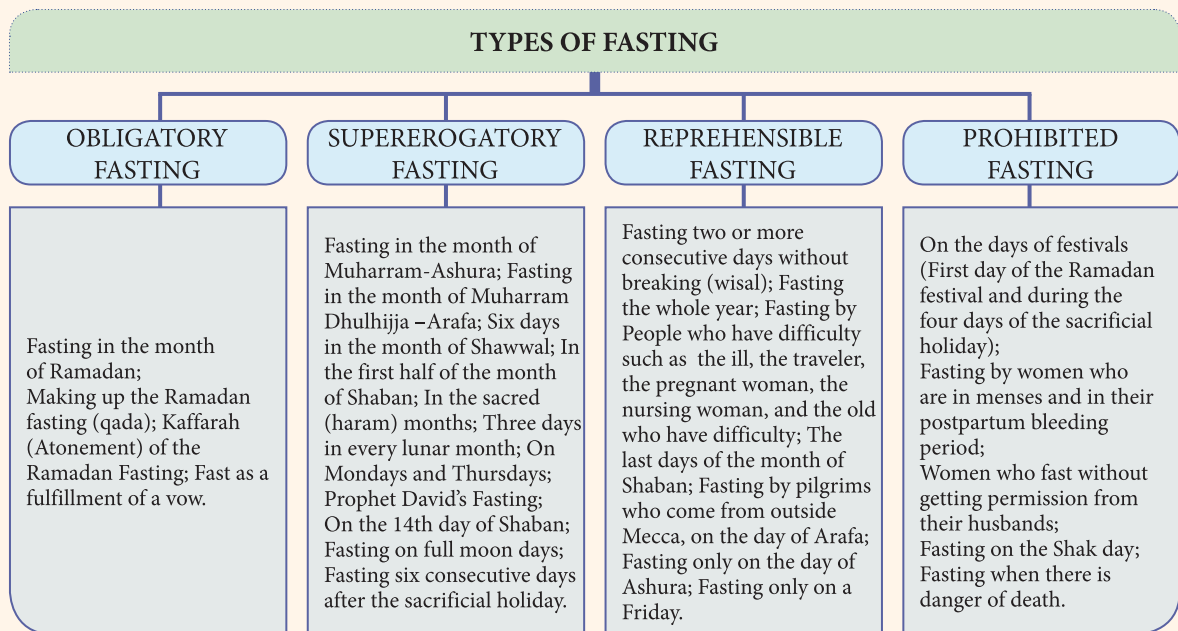
Our Prophet (pbuh) stated: *“Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah’s Messenger (pbuh). To offer the (compulsory congregational) prayers dutifully and perfectly. To pay Zakat (i.e. obligatory charity). To perform Hajj. (i.e. Pilgrimage to Mecca). To observe fast during the month of Ramadan.”⁹*

In order for the Ramadan fasting to be considered obligatory, it must take place during the time of the month of Ramadan. Allah’s Messenger (pbuh) stated: *“Start fasting when you see the crescent of the month of Ramadan.”¹⁰*

As it is understood from the verses of the Qur'an and the above saying of the Prophet, it is obligatory upon every Muslim who is mukallaf to fast in the month of Ramadan every year. To trivialize the obligation of fasting or to deny it is an obligatory act of worship causes a person to leave the religion of Islam. As for the person who believes that fasting is obligatory but still does not fast without having a valid excuse is regarded as a sinner.

C. THE TYPES OF FASTING

Fasting is classified into groups according to their rulings. These are: the ones that are fard to fast, fasting that is mandub, fasting that is makruh and fasting that is haram.



7 Al-Baqara, 2: 183.

8 Al-Baqara, 2: 185.

9 Sahih al-Bukhari, Kitab al-Iman, vol. I. p. 8: Sahih al-Muslim, Kitab al-Iman. 21.

10 Sunan al-Tirmidhi, Bab al-Sawm, 683.

I. Obligatory Fasting

There are three types of fasts that are obligatory:

a. Fasting in the Month of Ramadan

This is obligatory fasting because of the time itself. Fasting in the month of Ramadan is obligatory upon all Muslims who carry the conditions of being a mukallaf. In other words, Muslims who are able-minded, have reached puberty and have no valid excuse/impediment that will prevent them from fasting, are required to fast in the month of Ramadan.

The month of Ramadan, if the weather is clear, begins by the sighting of the crescent or by completing the month of Shaban with thirty days. In this regard, Allah's Messenger said, *"Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete Shaban to thirty days."*¹¹

If there has been a confirmed sighting of the new moon in a particular location, people residing in nearby areas in all directions must also fast based on this confirmed sighting. As for the meaning of 'nearby', it is defined as the two locations' being less than 24 parasangs (72 miles or 133 km) away from each other. As for those who live in areas which are more distant, they are not required to fast based on the aforementioned sighting due to their disparate locations. This distance is applicable not to the countries that are on the same meridian but the ones which are in different meridians. This is because sighting of the crescent takes place at the same time in countries that are on the same meridian.



b. The Qada and Kaffarah (Atonement) of the Ramadan Fast:

It is an obligatory fast due to a specific reason. Making up the Ramadan fast that could not be performed or that was broken due to a valid excuse or without an excuse is an obligation.

The qada and kaffarah of the Ramadan fasts are listed under the group of the obligatory fasts which do not have specified days. According to most Muslim jurists making up and expiation of these fasts need to be fulfilled during the same year that they were missed.

Those who did not fast in the month of Ramadan must make up for these days during days other than the days during the month of Ramadan; the exception for this rule is the days when fasting is not allowed. As for the expiation fasting, it should be fulfilled for two hijri months or sixty days consecutively at a time when it is permissible to fast.

One must also fast for certain days as an atonement for various reasons such as breaking a vow, killing a person unintentionally, and making zihar (injurious comparison between one's wife and one's mother).

11 Al-Bukhari, Sawm, 5; al-Nasai, Siyam, 13

c. The Fast As a Fulfillment of a Vow (Nadhr):

This is the type of fasting which is made obligatory upon oneself through an oath. It is a fast vowed by a person to be fulfilled for the sake of Allah. This type of fasting has two types:

a. Fasting vowed to be fulfilled without attaching to it a condition. If a day is specified for this type, it becomes obligatory to fast on that particular day and time. For example, if a person says:

“I promise to fast for the sake of Allah next Monday” it becomes obligatory for that person to fast on that specific Monday. If one vows to fast without specifying a day, e.g. if one says “I will fast one day for the sake of Allah”, it becomes obligatory to fast any day he/she chooses.

b. The second type of votive fasting (nadhr) is the one attached to a condition. When the condition takes place, it becomes obligatory on the person to fast. For example, “If one says, such and such things happens I will fast three days for the sake of Allah, or if I retreat into seclusion in this mosque, I will fast for three days for the sake of Allah” it becomes obligatory for that person to fast when the conditions takes place.

II. Supererogatory Fasting

This is the type of fasting observed by a believer by his free will, in addition to the obligatory fasting, to gain the pleasure of Allah. In this regard, Allah’s Messenger said, “*Whosoever fasts a day in the cause of Allah, Allah shall put between him and the Fire a trench whose distance is like that between the heavens and the earth.*”¹²

Fasting on the following days is accepted as supererogatory:

1. Fasting in the Month of Ramadan, especially on the Day of Ashura and the days before and after it: One should try to fast in the month of Muharram as many days as possible. Fasting especially on the 9th, 10th and 11th days of the month of Ramadan or fasting on the 9th and 10th or fasting on the 10th and 11th is a Sunnah. According to a report narrated from Ibn ‘Abbas (r.a.), when Allah’s Messenger migrated to Medina, he saw that the Jews in Medina were fasting of the Day of Ashura (10th day of Muharram) and asked about it. He was told, “This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day.” The Prophet (pbuh) said, “*We have more claim over Moses than you.*” So, the Prophet fasted on that day and ordered the Muslims to fast on that day.¹³

2. Fasting on the First Days of Dhul Hijjah and especially on the Day of Arafa (9th day of Dhul Hijjah): It is recommended to fast nine days from the beginning of the month of Dhul Hijjah until the Sacrificial Festival (Eid al-Adha). Hafsa (r. anha) said, “*There are four things which the Prophet never gave up: Fasting on the Day of ‘Ashura’, (fasting during) the ten days of Dhul Hijjah, (fasting) three days of each month, and praying two rak’ahs before the Dawn Prayer (Fajr).*”¹⁴

It is recommended to fast especially on the 9th day of Dhul Hijjah. Allah’s Messenger (pbuh) said, “*It is hoped from Allah that fasting on the Day of Arafa covers the sins for a year before and after it.*”¹⁵ This fasting is for those who are not performing the pilgrimage.

3. Fasting six days in the month of Shawwal: The month after Ramadan is the month of Shawwal. It is stated in a hadith narrated from Abu Ayyub, “*Whoever fasts Ramadan, then follows it with six from Shawwal, then that is (equal in reward) to fasting every day.*”¹⁶

12 Al-Tirmidhi, Jihad, 3

13 Al-Bukhari, Sawm 69

14 Al-Nasai, Siyam 83

15 Ahmad b. Hanbal, V, 196

16 Al-Tirmidhi, Sawm 52

Muslim scholars interpreted the Prophet's statement "to be equal in reward to fasting everyday" together with the verse **"Whoever shall come [before Allah] with a good deed will gain ten times the like thereof!.."** (al-An'am, 6: 160). They have multiplied thirty days of Ramadan and six days of Shawwal by ten and thus have reached the total number of three hundred and sixty days of the year. One can fast any six days of the month of Shawwal or in an uninterrupted succession during the same month.

4. Fasting at the Beginning of the Month of Shaban: We are informed by the wives of our beloved Prophet (pbuh) that he would pay attention to fast at the beginning of the month of Shaban. Abdullah b. Abu Qubays narrated that he heard from Aisha (r. anha), *"The month most liked by the Messenger of Allah (pbuh) for fasting was Sha'ban."*¹⁷

5. Fasting in the Sacred (Haram) Months: Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab are the sacred months. It is recommended to fast three days (by coinciding them with a Thursday, a Friday, and a Saturday) in each one of these sacred months.

6. Fasting Three Days, especially 13th, 14th and 15th Days of a Lunar Month: Aisha (r. anha) reported that the Prophet (pbuh) would fast three days in every lunar month. According to a narration by Abu Dhar (r.a), Allah's Messenger (pbuh) said, *"When you fast three days in every month, fast the 13th, 14th and 15th days of the month."*¹⁸ These days are also called "ayyam-i biyd (days of full moon).

7. Fasting on Mondays and Thursdays: According to Usama b. Zayd (r.a.), Allah's Messenger (pbuh) would fast on Mondays and Thursdays. When he was asked why he preferred these days, he (pbuh) said, *"The deeds of the servants (of Allah) are presented (to Allah) on Monday and Thursday."*¹⁹

8. Fasting like the Fasting of the Prophet David (pbuh): The most virtuous one among the super-erogatory fasting types is to fast on alternate days. Allah's Messenger (pbuh) said in this regard, *"The best fasting in the eye of Allah is that of David, for he fasted one day, then broke his fast the next (he fasted on alternate days)." When Abdullah b. 'Umar (r.a.) said, "I am capable of doing more than this", the Prophet (pbuh) said, "This is the best in the eye of Allah."*²⁰

III. Reprehensible Fasting

a. Sawm-i Wisal: It means fasting two or more days without breaking the fast. In other words, it is fasting one day without having the iftar meal in the evening and by attaching the fasting to the next day. This is reprehensible.

b. Sawm-i Dahr: It means fasting every day of the year. It is reprehensible to fast every day consecutively or most of a year without giving a break when there is a possibility to harm the body or lose a right. Allah's Messenger (pbuh) expressed that the body also has a right on people as follows, *"Your Lord has a right over you, yourself has a right over you, and your family has a right over you."*²¹

However, this type of fasting is not reprehensible for the person who does not fear to give harm to his body or lose a right.

c. Those who are allowed to leave the fast for a valid excuse but still force themselves to fast: If the ill, the traveler, the pregnant woman and the nursing woman, and the old fear to harm their body, it becomes reprehensible for them to fast.

d. Fasting in the Final Days of the Month of Shaban: It is reprehensible to fast in the final days of the month of Shaban in order to meet the month of Ramadan – unless it is part of another fasting. This is

17 Abu Dawud, Sawm, 57

18 Al-Bukhari, Sawm 56, 58; Muslim, Siyam 181

19 Abu Dawud, Sawm 60

20 Muslim, Siyam, 192, 203

21 Al-Bukhari, Faraid, 18

because entering the month of Ramadan more vigorously is more important. Allah's Messenger (pbuh) stated in one of his sayings, *"When the middle of Sha'ban comes, do not fast."*²²

e. For the pilgrims who come from outside Mecca (Afaqis), Fasting on the Day of Arafa: It is Sunnah for the pilgrims, who are travelers and come from outside Mecca, not to fast a day before the Festival of Sacrifice or on the Day of Arafa when they are in the plain of Arafat for the ritual standing.

f. Fasting only on the Day of Ashura: Fasting only on the 10th day of Muharram, the Day of Ashura, is reprehensible. In order to eliminate the reprehensibility, one should fast the day before (the 9th Day of Muharram) or after (the 11th day of Muharram) the Day of Ashura.

f. Fasting only on Friday: If it does not coincide with days that one would have fasted anyway out of custom, it is reprehensible to fast only on Friday, which is the believers' holiday. If one fasts on Thursday or on Saturday together with Friday, then the reprehensibility becomes eliminated. Fasting on the holidays of other religions is also considered reprehensible because such an act may mean excessive attention or disrespect to the adherents of those religions. Saturday is the sacred day of the Jews, while Sunday is the holiday of the Christians. It is not reprehensible to fast on national days such as Nawruz, mihrijan. (According to some other schools, fasting on such days is deemed reprehensible.)

Even if a supererogatory fasting on a day, which has already been designated, coincides with a reprehensible day, it does not become reprehensible to fast on that day. For example, if the Day of Arafa coincides with a Friday, one may fast on that day to gain the spiritual rewards for fasting on the Day of Arafa.

IV. Prohibited Fasting

The following is the list of the fasting forbidden for various reasons:

a. On Festival Days (The first day of the Ramadan festival (Eid al-Fitr) and four days of the Festival of Sacrifice (Eid al-Adha)): It is prohibited to fast on the day that all Muslims celebrate the festivals and share the joy and happiness of each other. One who begins to fast on such days commits a sin and his fasting does not become valid.

b. Fasting on the Day of Shakk (Day of Doubt): It is forbidden to fast on the last day of the month of Shaban with the intention that it might be the first day of Ramadan, when it cannot be determined whether the month of Ramadan has begun or not.

c. When a woman fasts a supererogatory fasting without getting permission from her husband: A married woman is forbidden to perform a voluntary fast without her husband's permission or without knowing whether he agrees or not; this prohibition applies unless he is not in need of her-because if he is absent, for example, in a state of ritual consecration, or secluding himself in the mosque for prayer and worship. In this regard, Allah's Messenger (pbuh) said, *"A woman may not fast a day - other than in the month of Ramadan - while her husband is present, except with his permission."*²³

d. Fasting by a woman who is menstruating or experiencing postpartum bleeding: It is prohibited for women to fast when they are menstruating or experiencing postpartum bleeding. Even if they start fasting, it will not be valid. They have to make up the days that they miss in the month of Ramadan due to these special days after their menses or postpartum bleeding ends.

e. If there is a danger for life: If it is possible for a believer to die or to lose a limb due to malnourishment, it becomes forbidden for him/her to fast.

22 Abu Dawud, Sawm,12; al-Tirmidhi, Sawm,38

23 Al-Tirmidhi, Sawm, 172

D. THE ESSENTIAL PARTS (ARKAN) AND CONDITIONS OF FASTING**I. The Conditions Required for a Person for Ramadan Fasting to become Obligatory upon Him/Her**

1. Being a Muslim. If a Muslim leaves the religion of Islam, fasting in the month of Ramadan is still obligatory upon him/her. If he/she converts back to Islam, he/she must make up the days he/she missed when she/he was an apostate.

2. Sanity. The insane and those who lose their sanity temporarily are not required to fast.

3. Puberty. Fasting becomes obligatory upon a believer after reaching the puberty. If a child is strong enough to fast, his/her guardian may advise and encourage him/her to fast in order to be accustomed to it.

If a child reaches puberty, or an insane person recovers his sanity or an apostate converts back to Islam in the middle of a day during the month of Ramadan, he/she is not required to pretend like he/she is fasting for the rest of the day.

4. To be able to fast: Those who are too old or too ill to fast are not required to fast for they are physically unable to do it. Similarly, because women who are menstruating or experiencing postpartum bleeding are accepted as legally unable to fast, they are not required to fast.

II. The Conditions for the Validity of Fasting

1. Being a Muslim. Fasting by a non-Muslim or an apostate is not valid.

2. To have the ability of discernment. The fasting by a child with discernment older than the age of seven is valid. If he loses his sanity even for a moment during the day, his fasting becomes invalid due to the lack of the ability of discernment. If those who are intoxicated or faint and lose their ability of discernment for the entire day, their fasting become invalid. However, if they lose their discernment only for a part of the day, their fasting is valid.

3. Being in the period of menses or post-partum bleeding: Women cannot fast during these distinct days. The Ramadan fasting missed during these days, or even if a woman fasts during these days by mistake, it still has to be made up later.

4. The day on which one fasts should be a day permissible to fast. It is forbidden to fast on certain days of the year (which are mentioned above). For example, if one fasts on the first day of Eid-al-Fitr or on the four days of Eid al-Adha, the fasting becomes invalid. Likewise, fasting on the Day of Doubt is subject to the same ruling. However, if one fasts on the Day of Doubt for another reason, for example if one fasts a makeup fast on that day or if one vows to fast on the following Thursday and the following Thursday happens to be the Day of Doubt, or if a person fasts every Monday and Thursday customarily and the Day of Doubt coincides with Monday or Thursday, then this fasting becomes valid.

III. The Essential Parts (Arkān) of Fasting

1. Intention. It is an integral part of fasting to make intention by heart to fast. This is because waking up to eat something just before dawn in order to get ready for fasting is considered sufficient for making the intention. It is obligatory to make a new intention for every day. (According to Maliki School, making one intention at the beginning of the month of Ramadan is enough for the rest of the month.)

It is a Sunnah to express the intention in words. This is because the tongue is the aid of the heart. If the fasting intended to be performed is an obligatory fasting such as the fasting of Ramadan, makeup or atonement fasting, the intention must be made at night before dawn by saying "I intend to fast the oblig-

atory fasting of tomorrow for the sake of Allah” or “I intend to fast the fasting that I vowed to perform.” If such an intention is made before night, it would remain valid even if something that would invalidate fasting happens afterwards before dawn. This is because the time of fasting is between dawn and sunset.

The intention for the fasting of Ramadan must be made after sunset but before dawn. (According to Hanafi School, intention can be made before the middle of day which is also called *dahwa-i kubra*. The middle of the day is found by calculating the mid-point of time between dawn and sunset.)

If it is a supererogatory fasting, the intention can be made during the day. However, it must be made before *dahwa-i kubra* or the time of the Noon prayer and one should not have done anything which would invalidate fasting until that time.

2. Abstinence from those things that would invalidate one's fast. The person who fasts must stay away from everything that would invalidate fasting from true dawn (*imsak*) until sunset. If the person who fasts eats, drinks, or has sexual relations between these time limits, he invalidates his fast and in accordance with the way of invalidating his fast, he has to either fast one day to make it up or fast two months for atonement in addition to the makeup fasting or pay monetary compensation as atonement.



E. THE EXCUSES THAT MAKE NOT FASTING OR BREAKING THE FAST PERMISSIBLE

Allah the Almighty has not burdened his servants with responsibilities they are not able to carry out. This principle can also be applied to the issue of fasting. Thus in the following verses, Allah has made clear the facilities that have been provided on the matter of fasting:

“O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may

effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.”²⁴

If there no valid excuse, not making the intention to fast and not fasting in the month of Ramadan is a major sin. Such people must repent for missing the fast and then make up the days they did not fast.

The following is a list of legitimate excuses that make it permissible not to fast/break the Ramadan fast:

1. Journey: It is allowed for the person who is on a journey in the month of Ramadan. However, it is more virtuous to fast for those who have the opportunity to eat something before dawn and who will have a comfortable journey.

The journey, which makes not fasting permissible, should be to a place at least 90 km away. One should set out on the journey and leave the borders of his place of residence before dawn. The journey should be for a lawful purpose and the traveler should intend to stay in his destination for less than four days.

If one begins to fast before setting out on a journey, he is allowed to break his fast if fasting causes undue hardship. Those who are continuously on a journey due to their professions, such as pilots, bus and truck drivers, captains, etc. cannot benefit from the permission of not fasting during a journey.

If a traveler is not fasting the fast of Ramadan during his journey, but is fasting due to a vow or is making up a missed day, his fasting would be accepted neither as a vow/make up nor as a fasting from Ramadan.

2. Illness: Those who are very ill or those who are ill and have been advised not to fast by a trustworthy believing Muslim doctor. The illness, which makes not fasting permissible, should be so severe that fasting during it might lead to death, loss of a limb, worsen the illness or delay recovery. One who is ill should make intention to benefit from this concession when breaking his fast.

One who cannot fast due to being on a journey or illness must make it up until the subsequent Ramadan. If somebody delays making up fasting days from a previous Ramadan until the subsequent Ramadan has begun, he must pay a redemption in addition to making up the missed days. The redemption required in this context is to feed one needy person for every day of fasting one must make up, while the amount given to the needy person is equal to one mudd (two handfuls of grain which is about 543 gr) of the most consumed food item of the region. The redemption must be paid again for every year that passes without the fasting days being made up. However, if the excuse continues and does not offer an opportunity to make up the missed days until the subsequent Ramadan, one does not need to pay the redemption.

If a competent believer (mukallaf) finds the opportunity to make up the days he missed, but dies before making them up, it is recommended for his guardian to make them up. According to A'isha (r. anha), Allah's Messenger said in this matter, *“Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf.”*²⁵ If the guardian does not fast on behalf of the deceased, then he needs to pay redemption for the missed days. This is because this ruling is based upon another report narrated by Abdullah b. 'Umar (r. anhuma): *“Whoever died while he had a month to fast, then a needy person should be fed on his behalf (by his guardian or heirs) in place of every day.”*²⁶

As a manifestation of respect, it is more appropriate for those who do not fast due to illness or being on a journey to eat secretly during the month of Ramadan days. If the justifications of such people end in the middle of the day, it is recommended for them to pretend like they are fasting for the rest of the day.

²⁴ Al-Baqara, 2: 184.

²⁵ Al-Bukhari, Sawm, 42

²⁶ Al-Tirmidhi, Sawm, 4

3. Pregnancy and breastfeeding: if the pregnant and nursing women, based on their previous experience or a Muslim doctor's diagnosis, have a strong opinion that it will physically or mentally harm their children or themselves when they fast, it becomes permissible for them not to fast. Allah's Messenger (pbuh) expressed this matter as follows: *"Allah has waived fasting and half of prayer from the traveler, and he has granted a concession to pregnant women and the ill."*²⁷

If women fear that fasting will lead to their and their children's death, it becomes forbidden for them to fast. Later they can make up the days (a day for a day) that they missed. However, if they did not fast due to the fear that their children alone would be harmed, then they not only need to make up the fasting, but also pay redemption for every day that they have missed.²⁸

4. Old Age: The men and women who are too old to fast are allowed not to fast. Those who are too ill to fast are subject to the same ruling. If they are unable to fast throughout the year, they should pay redemption for everyday they could not fast.

If one who is not able to fast in the month of Ramadan, but has the ability to fast after Ramadan, then he must make up the days missed when he is able.

5. Severe hunger and thirstiness: If one feels hunger and thirstiness so severe that he fears to die or lose a limb, it is permissible for him not to fast or to break the fast he has already begun.

6. To work in a very hard job to earn a living: If those, who work in mines, hot furnaces, and heavy and risky professions that wear out the body, and who are not in a very good financial situation, feel severe thirst and fear a physical harm from fasting, then it becomes permissible for them to break their fast. Still, later they have to make up the days that they could not fast.

7. The State of War: The soldiers who are ordered to fight on a day during Ramadan are allowed not to fast in order to remain strong before the enemy. It is permissible for them to break their fast by the order of their commander who should be knowledgeable in religious matters.

Trying to finish a fast, which has already been started and not breaking it, is a requirement of respect to Allah. However, when it is a matter of obedience, it is permissible for a husband to ask his wife to break her supererogatory fast that was performed without his permission, and the same rule applies for parents to their children, for a commander to his soldiers, and for a host to his guests. It is also permissible to break a supererogatory fast if one is insistently invited to a feast.



Under which circumstances does it become permissible to break a Ramadan fast?
Discuss in classroom.

According to the Hanafi and the Maliki Schools, it is necessary for one to make up the supererogatory fast if it is untimely broken. It is not obligatory according to the Shafii and the Hanbali Schools to make them up. It is left to the person's choice to make them up or not. This is because the person has started an act of worship, which is not obligatory upon him. Therefore, the making up of a performance of an act of additional worship cannot be obligatory upon him.

27 Al-Nasai, Siyam, 51

28 Al-Shirbini, Mugni' al-Muhtaj, 2/174

F. THE MONETARY COMPENSATION (FIDYA) FOR FASTING

The fidya is the financial compensation paid for every obligatory fast that has not been carried out during Ramadan and could not be made up before the following year's Ramadan by those who are unable to fast. Payment of fidya as a compensation for fasting has been established with the following verse, ... **And upon those who are able [to fast, but with hardship] - they must give a ransom [as substitute] of feeding a poor person [each day]?**²⁹

One fidya is certain food stuff in the weight of one mud (approximately 687 grams) given to the poor as a compensation for each day that a person could not fast in the month of Ramadan.

The Reasons of Monetary Redemption (Fidya):

1- To be too old or to be too ill to fast and have no hope of recovery: It is obligatory to pay redemption upon those who are too old to fast or too ill and have no hope of recovery to make up the missed days.

2- If pregnant and nursing women fear that their children might be hurt because of their fasting: In such situations, women should not only make up the missed days but also pay redemption.

3- It is obligatory upon those who neglect and do not make up their missed days until the subsequent Ramadan: According to the majority of scholars except the Hanafis, under such situations one is required both to pay redemption and to make up their missed days. Because such people violate the honor of Ramadan.

One should make up the missed days of Ramadan before the subsequent Ramadan. If somebody delays making up the fasting days from a previous Ramadan until the subsequent Ramadan has begun, he must pay a redemption, in addition to making up the days missed. The redemption required in this context is to give one *mudd* to the needy person, which is equal to two handfuls of grain, which is about 543 gr, of the most consumed food items of the region, such as wheat, barley, rice etc.

The redemption must be paid again for every year that passes without the fasting days being made up. The redemption payment for more than one day can be given to one person or it can be distributed among a couple of people.

The redemption is only required if the person concerned was capable of making up the days missed before the subsequent Ramadan began, but failed to do so; if he was not capable of doing so due to justifications such as illness, menstruation, postpartum bleeding, insanity, etc., no redemption is required from him.

G. THINGS THAT NULLIFY AND DO NOT NULLIFY FASTING

I. Situations Which Break Fasting and Require both Making it up (Qada) and expiation (Kaffarah)

If a competent Muslim man intentionally breaks his fast by having sexual intercourse, he must not only make up his fast later but also perform the kaffarah (expiation). During the day he breaks his fasting, he also has to pretend like he is fasting for the rest of the day. This is because the man is the active party in a sexual relation, and he becomes the one who is responsible for the expiation.

The repetition of the performance of expiation is required if the man repeats the breaking of fast by having sexual relation. (According to the Hanafi School, one expiation is sufficient).

29 Al-Baqara, 2: 184.

One must be aware that such an act is forbidden and not have a legitimate excuse for ignorance. Hence, if the person fasting is new to Islam or grew up far from Muslim scholars, his engaging in sexual relations under these circumstances will require neither the making up of the fast or the expiation. In like manner, one must do so willingly. Hence, if someone were forced to have intercourse, it will require neither the making up of the fast or the expiation.

The kaffarah, which is the punishment for breaking a fast without a legitimate excuse, is to free either a male or a female slave. Conversely, since slavery does not exist in the contemporary world, expiation is performed by fasting two months in a continuous succession. Moreover, the person should fast one more day to makeup the fast that was broken. Those who are too old or too ill to fast for two months must feed sixty needy people for one day (two meals in a day) or one needy person for sixty days.

This is because the two months must be spent in perfect successions of fasts, such that if one day's fast is invalidated, even based on a legitimate excuse, such as travel, this day's fast will be considered a voluntary fast and the expiatory fasting would have to begin all over again due to the fact that the required continuity had been broken. In order not to violate this rule, one should not coincide the expiation with Ramadan or the days in which fasting is prohibited. However, women do not fast during their menstruation and postpartum bleeding period. Thus, they have the right to continue performing the expiation after the end of those periods and are able to complete the expiation.

II. Situations that Require only Qada not Kaffarah when the Fasting is Broken

It is a general principle that things that enter the body from standard ways and things that give pleasure nullify fasting. One who breaks his fast without a legitimate excuse should pretend to be in the role of fasting for the rest of the day.

Under the following circumstances, the fast is broken and it should be made up a day for a day.

1. If one intentionally eats or drinks something in Ramadan, it would break his fast and it must be made up later. (According to the Hanafi and the Maliki Schools, one needs to perform an expiation (kaffarah) in such a situation).

2. Things that enters the body through natural ways breaks the fast. Swallowing a pill, Taking in smoking tobacco, "Persian tobacco" (which is used in a narghile, or water pipe), snuff, and the like, inserting cotton into the penis, inserting medicine in one's genital opening or anus, and dripping something or inserting a stick or similar object inside one's ear etc. breaks one's fast and requires that one make up the fast later but without expiation. (According to other schools, inserting hard objects into the body does not break one's fast.)

Allowing something to reach one's stomach, be it a large or a small amount, even if it is as small as a sesame seed or a pebble, and including even a small amount of water. However, this will only invalidate one's fast given the following conditions: (a) The person must be ignorant of this ruling due to him having embraced Islam only recently. (b) The person must have allowed the substance to reach his stomach deliberately; if it reaches his stomach despite his efforts to prevent it, his fast will not be invalidated. (c) The substance must have reached the person's stomach by way of a legally recognized pathway, such as his or her nose, mouth, ears, genital orifice, urethra or anus, or through a wound which leads to the brain.

Eating food that has remained lodged between one's teeth when one would have been able to recognize what it is and spit it out; this ruling applies even if the amount of food is less than the size of a chickpea. If a piece of thread is wetted by saliva, taken out of the mouth and then put into mouth again, this breaks the fast.

3. If one administers medicine to the body through serum, injection, etc. or has his ears washed, or if the effect of liquid medicine reaches the stomach, or if it is mixed into the blood, the fast is broken.

The modes of treatment, which is performed by injecting medical tools and medicine to the body such as having an endoscopy, colonoscopy, enema, dialysis, and anesthesia, breaks the fast.

4. If one goes to excess when rinsing out one's mouth or drawing water up one's nostrils in order to force it out again [as part of ritual ablutions], or if one performs these actions more than three times and water goes down into one's stomach, one's fast is invalidated and one must make it up later. This is because those who fast are proscribed from exaggerating the drawing of water into their nostrils and mouth.

5. Deliberately, knowingly vomiting, even if the amount of vomit was not sufficient to fill one's mouth. In this regard, Allah's Messenger (pbuh) said, *"if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement."*³⁰

6. Having an ejaculation due to sensual touching (though without entry), even if it is adulterous in nature, or due to kissing, touching and the like. As for an ejaculation resulting simply from looking [at a sexually attractive person] or thinking [erotic thoughts], this - like having a 'wet dream' - does not invalidate one's fast if it is not habitual.

7. If one continues to eat and drink after dawn assuming that there is still time, his fast will be invalidated. In like manner, if one breaks his fast before sunset assuming that sun has already set, his fast will be nullified and he needs to make it up. Asma (r. anha), the daughter of Abu Bakr (r.a.) said, "We broke our fast on a cloudy day (assuming that the sun set) at the time of the Messenger of Allah (pbuh), then the sun appeared and we were commanded to make up the fast of that day."³¹

If one breaks the fast without a valid excuse, for example eating something in Ramadan when fasting, he should pretend like he is fasting for the rest of the day and avoid eating, drinking and having sexual relations as a punishment for his violation. One who forgets to make the intention before dawn must do the same.

8. If one who wakes up before dawn to have the sahur meal, and has some food remaining in his mouth at the time of dawn but spits it out, his fasting becomes valid. However, if he keeps the food in his mouth for a while, his fast will be invalidated.

9. The fasting of those who apostatize, lose their sanity, or enter the period of menses or postpartum bleeding will be invalidated.

If the menstruation or postpartum bleeding of a woman ends during the day, it is recommended for her to pretend like she is fasting. However, she must make up the days she misses sometime after Ramadan.

III. Things That Do Not Break The Fast

- ♦ The fasting of those who are under duress or of those who do not know the rules of religion because they live in a desolate place or of those who forget that they are fasting and eat something will not be invalidated. Allah's Messenger (pbuh) said, *"If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."*³²
- ♦ If the dust from the road, the dust from sifting flour, flies or mosquitoes, which are very difficult to avoid, get into one's throat despite efforts to prevent it, it does not break one's fast.
- ♦ If one whose teeth bleed frequently swallows blood mixed in saliva, it does not invalidate fasting. Because this is very hard to avoid. However, whenever he feels the taste of blood, he should try to spit it out.

30 Abu Dawud, Sawm, 32

31 Ibn Majah, Siyam, 1674

32 Al-Bukhari, Sawm, 7

- ♦ Swallowing mucus that has not gotten into one's mouth, but is felt in one's throat does not break the fasting.
- ♦ Even if the traces of oil and other similar materials applied to skin or kohl (eyeliner) is found in one's throat, it does not break fasting.
- ♦ Rinsing out one's mouth or drawing water up one's nose as part of ritual ablutions without exaggerating and as a result of which one unintentionally allows water into one's stomach does not break one's fast. According to the Hanafi and the Maliki Schools, this invalidates fasting.
- ♦ Giving blood and bloodletting does not invalidate fasting. However, bloodletting is reprehensible for someone who is fasting, unless it is necessary.
- ♦ Chewing additive-free gum or tasting a meal (feeling its taste by tongue) does not break the fasting. However, if it is not necessary, doing these acts are regarded as reprehensible.
- ♦ Fast is not invalidated by brushing the teeth by a miswaq (toothpick) or a toothbrush without using the tooth paste. However, it is reprehensible to brush the teeth after Noon Prayer time. (Because of feeling the taste of the toothpaste or possibility of swallowing it, one should try to brush his teeth before dawn.)
- ♦ Swallowing one's saliva or feeling wetness in the mouth after performing ablution does not invalidate fasting.
- ♦ Having a tooth pulled out. (However, swallowing blood or any material used for pulling out the tooth invalidates fasting.)
- ♦ Applying kohl which, according to the best-attested view, is a departure from the ideal.
- ♦ Even though it is reprehensible, kissing one's wife does not break one's fasting even with physical desire but without ejaculation. Having an ejaculation due to sensual touching (though without entry), even if it is adulterous in nature, or due to kissing, touching and the like. As for an ejaculation resulting simply from looking at or thinking [erotic thoughts], this-like having a 'wet dream' ---- does not invalidate one's fast even if it is reprehensible.
- ♦ Taking a bath and performing major ablution without exaggerating the rinsing of the mouth and the drawing of water into the nose does not invalidate fasting. Seeing a wet-dream when sleeping while fasting or seeing a wet-dream before dawn and performing major ablution in the morning do not invalidate fasting.
- ♦ Looking at pleasant scenes, smelling flowers, perfumes, musk etc. and listening to nice melodies do not invalidate one's fasting.



H. REPREHENSIBLE ACTIONS FOR THE PERSON WHO IS FASTING

- ♦ Arguing and verbally abusing someone.
- ♦ Backbiting
- ♦ Delaying one's fast-breaking meal past sundown if one believes that this is a virtue; otherwise, it is not reprehensible.
- ♦ Chewing sugar-free gum

- ♦ Using a toothpick (miswak) after noon unless there is some reason to do so, such as a change in one's mouth due to having eaten something like an onion out of forgetfulness after noon.
- ♦ Chewing up food [for someone]. This does not invalidate one's fast, but it is undesirable unless it is done out of some necessity, as when someone chews up food for his baby and the like.
- ♦ Tasting food unless it is done out of necessity, as when someone is working as a chef and the like.
- ♦ Cupping and venesection unless they are done out of necessity.
- ♦ Kissing, if it does not arouse one's physical desires; if it does, it is forbidden. The same thing applies to embracing and direct genital contact.
- ♦ Indulging in pleasures which appeal to the eye, the nose and the ear if they are things which are permissible to begin with. As for indulging in that which is forbidden to begin with, this is clearly prohibited both to those who are fasting and to those who are not.
- ♦ Going to the bathhouse.
- ♦ Applying kohl.³³

INFORMATION BOX

It is mustahab to say the following invocation at the time of iftar: "*Allahumma laka sumtu wa bika amantu wa alayka tawakkaltu wa ala rizqiqa aftartu*: O Allah! I fasted for You and I believe in You and I put my trust in You and I break my fast with Your sustenance."

I. RECOMMENDED ACTIONS FOR THE PERSON WHO IS FASTING

- ♦ To get up for sahur, to delay the sahur to the last half of the night.
- ♦ For those who get ritually impure before dawn or women whose menstruation or postpartum bleeding ends before dawn, to perform the major ablution.
- ♦ To act quickly in breaking the fast and having the iftar.
- ♦ To break the fast with dates, water or something sweet.
- ♦ To offer something like a date or a glass of water to those who fast to break their fast and to invite a fasting Muslim to iftar.
- ♦ To invoke Allah when breaking the fast.
- ♦ To help relatives and the poor during the month of Ramadan more than what takes place during the rest of the year, to give more charity.

33 Al-Jaziri, Madhahib, 1/571, 572

- ♦ To refrain from making useless and unnecessary conversations. To keep the tongue, body, and the whole body away from bad speech and actions.
- ♦ To say “I am fasting” when faced with a negative situation.
- ♦ To read the Qur’an and finish reading the entire Qur’an in the month of Ramadan (muqabala).
- ♦ To retire in a mosque (itikaf).

J. ITIKAF (RETIRING IN A MOSQUE)

Lexically itikaf means to stay somewhere, to wait, to be patient, and not to leave a certain location. In Islamic legal terminology, it refers to the act of remaining in the mosque for the specific purpose of worship.

There are three types of itikaf in regards to its ruling: wajib (obligatory), Sunnah muakkadah (emphatically enjoined Sunnah) and mustahab (recommended). Obligatory retreats, that is, spiritual retreats one has vowed to undertake; in other words, if someone vows to undertake a spiritual retreat, he or she is obliged to fulfill this vow. Undertaking a spiritual retreat is an emphatically enjoined Sunnah-based practice during the last ten days of Ramadan; and finally, itikaf performed at other times with the intention of worship is mustahab.

One who is in a spiritual retreat should avoid unnecessary conversations, behaviors and should not speak excessively. He should perform the ritual prayer, read the Qur’an, chant the remembrances of Allah, repent for his wrongdoings, and carry out other similar acts of worship day and night as much as possible. Fasting is an emulation of the Sunnah for the person in itikaf.

It is Sunnah to enter into a spiritual retreat in the month of Ramadan, especially in the last ten days. If itikaf is prolonged until the festival night, it is recommended that one should spend that night in itikaf as well.

In order to carry out a valid itikaf,

1. One must be a Muslim. Hence, a spiritual retreat is not valid if undertaken by a non-Muslim.
2. One must possess full powers of discernment. Spiritual retreats are not valid if undertaken by someone who is insane or by a young child who has not reached the age of discernment; if a child has reached the age of discernment, however, his retreat will be valid.
3. It must take place in a mosque. Hence, a spiritual retreat will not be valid in a house or some other place.
4. Intention. A spiritual retreat will not be valid without intention.
5. One must be free of major ritual impurity, menstrual flow and post-partum bleeding.
6. A woman’s retreat will not be valid if she undertakes it without her husband’s permission even if it is a retreat she has vowed to perform.

One may enter spiritual retreat in a mosque where the congregational prayer is performed. It is recommended to spend a spiritual retreat in a big mosque. One who vows to enter spiritual retreat for a couple of consecutive days and if those days include Friday, he must enter the spiritual retreat in a mosque where the Friday Prayer is performed. It is not valid for a woman to enter the spiritual retreat in her own house. This is because the wives of our Prophet (pbuh) would enter spiritual retreat in Masjid al-Nabawi.

(According to the Hanafi School, the place where a woman enters spiritual retreat is the room where she performs the prayers in her house.)

If one vows to enter spiritual retreat in a certain mosque other than Masjid al-Haram, Masjid al-Nabawi and Masjid al-Aqsa, it is permissible for him to enter spiritual retreat in another mosque. One who vows to enter spiritual retreat in Masjid al-Nabawi or Masjid al-Aqsa may enter it in Masjid al-Haram instead. This is because Masjid al-Haram is superior to the other two in regards to virtue. One who vows to enter spiritual retreat in Masjid al-Aqsa may enter it in Masjid al-Nabawi instead. However, doing the opposite is not permissible.

One who is in spiritual retreat should not leave the place he is in unless there is a legitimate excuse and necessity. One who leaves the place of spiritual retreat for a necessity such as going to the bathroom, one should immediately care for his needs and return to the mosque and continue his spiritual retreat.

One who is in spiritual retreat is allowed to wear his daily clothes, wear perfumes and adorn himself. It is permissible to teach scholarly matters. It is also permissible to eat in the mosque provided that he does not pollute the mosque. One may give directives related to administration of his wealth to those who are in charge of it.

If there is no water in the mosque, one may go out of the mosque to drink water or go to his home to eat if he is hungry. Meanwhile, it is not permissible to waste time on the way. It is not permissible to rest and sleep at home.

One who is in a voluntary spiritual retreat may leave the mosque to perform the funeral prayer or to visit a patient. However, these are not allowed for the person who performs an obligatory spiritual retreat .

Things that Invalidate I'tikaf:

- ♦ To have sexual intercourse during i'tikaf. Allah Almighty has forbidden this and other similar situations: "...**but do not lie with your wives while you are in retreat in the mosques...**"³⁴
- ♦ For a woman in i'tikaf, start of the period of menstruation or postpartum bleeding
- ♦ Leaving the mosque, without a legitimate excuse.



34 Al-Baqara, 2: 187



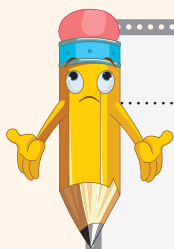
REVIEW QUESTIONS

1. Define the term fasting.
2. Specify the time when fasting became obligatory.
3. Write a verse and a hadith down that is related to fasting being made obligatory.
4. What are the conditions needed for fasting to be obligatory?
5. What are the various types of fasting?
6. State the conditions for the validity of fasting.
7. In what situations will the expiation (kaffarah) be needed for the person who breaks the fast?
8. How can the kaffarah for fasting be carried out?
9. What are the things that break the fast?
10. State the situations which make it permissible not to fast.
11. What are the reprehensible acts of fasting?
12. What is "itikaf"? How is it carried out?



MATCH THE FOLLOWING

1	Sahur		<i>Reading and listening to the entire Qur'an</i>
2	Itikâf		<i>The ending time of the fast</i>
3	Mukabala		<i>The food that is eaten at night to prepare for the fast</i>
4	Fidya		<i>The act that is carried out as a punishment by a person who violates the prohibitions</i>
5	Kaffara	2	<i>To retreat in a mosque with the intention of worship</i>
6	Iftar		<i>Giving enough money to feed a poor person</i>



TRUE-FALSE QUESTIONS

1. () It is reprehensible to fast for a woman who is menstruating or who is in the postpartum bleeding period.
2. () It is prohibited to fast one day in the Eid al-Fitr, four days in the Eid al-Adha and the tashriq days.
3. () If pregnant and breastfeeding women worry that their children will be harmed when they fast, they are allowed to not fast.
4. () One who misses days in the month of Ramadan does not have to make those days up until the next Ramadan.
5. () If someone says “if such and such happens, I will fast three days for the sake of Allah”, it become obligatory upon that person to fast when those things happen.
6. () It is recommended to break fasting with something sweet, water or date.
7. () One who does not fast in the month of Ramadan is required to offer both make-up fasts and atonement.
8. () One who cannot fast due to old age is not required to pay fidya.
9. () Swallowing a little amount of water while fasting does not nullify fasting.
10. () To vomit intentionally more than a mouthful is a situation which requires only one day of making up the fast.
11. () To inhale intentionally the smell of a food which may nourish the body nullifies fasting.
12. () It is obligatory to retreat in a mosque for itikaf in the final ten days of Ramadan.
13. () Being in a rush to break fasting is reprehensible.
14. () Having wet dream does not nullify fasting.
15. () A woman who wants to retreat in a mosque for itikaf needs to get permission from her husband.
16. () Performing major ablution or taking a bath while fasting nullifies the fasting.



FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

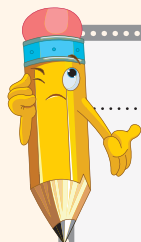
To fast as a fulfillment of a vow	Fard
To fast three days in every lunar month	
To speak behind other people's back, to lie	
To offer iftar meal to a believer	
To fast for six days in the month of Shawwal	
To fast to make up the missed days in Ramadan	
To use miswaq to clean the teeth after the sun passes the meridian	



WORD HUNT

Z	I	I	T	I	K	A	F	I	T	O	A
H	M	U	H	A	R	R	A	M	Q	D	K
A	N	I	C	R	U	Q	C	S	H	C	M
V	Y	T	J	A	E	Z	Q	A	I	F	P
O	C	N	M	F	E	F	E	K	L	C	C
I	O	C	R	A	V	S	C	Q	A	Q	Y
E	S	H	A	B	A	N	W	F	L	F	S
I	F	T	A	R	S	Z	J	O	Q	M	D
B	P	H	R	A	M	A	D	A	N	Y	F
C	U	E	L	S	H	A	W	W	A	L	D
I	A	F	I	D	Y	A	S	A	H	U	R
F	J	Q	R	F	A	S	T	I	N	G	Y

FASTING
 HILAL
 RAMADAN
 SHAWWAL
 SHABAN
 MUHARRAM
 IMSAK
 SAHUR
 IFTAR
 FIDYA
 ITIKAF
 ARAFA



MULTIPLE CHOICE QUESTIONS

1. Which one of the following is among the supererogatory fasting?
 - A) Fasting on the day of Arafa
 - B) Fasting on Friday
 - C) Fasting on Day of Shakk
 - D) Fasting on Saturday
2. Which one of the following is not among the supererogatory fasting?
 - A) Fasting on the Day of Ashura, and the days before and after it
 - B) Fasting on the last day of the month of Shaban to meet the month of Ramadan
 - C) To fast at the beginning days of the month of Shaban
 - D) To fast on Mondays and Thursdays
3. Which one of the following nullifies fasting and requires both one day makeup (qada) and atonement (kaf-fara)?
 - A) To continue eating after the time of imsak thinking that there is still time to eat
 - B) To swallow a food item as big as a sesame seed
 - C) To sleep with one's wife while fasting in the month of Ramadan
 - D) To have injection as a treatment
4. Which one of the following nullifies fasting but requires only one day to make it up (qada)?
 - A) To vomit unintentionally
 - B) To clean the teeth with a miswaq
 - C) To eat while forgetting that one is in the state of fasting
 - D) To draw excessive water into the throat while performing the minor ablution
5. There are certain conditions for the validity of itikaf. Which one of the following is not among those conditions?
 - A) To have reached the age of discernment
 - B) To make intention for itikaf
 - C) Not to speak during itikaf unless it is necessary
 - D) To retreat for itikaf in a mosque or in a place considered similar to a mosque

CHAPTER 9

ALMS (ZAKAT) AND CHARITY (SADAQA)

CONTENTS

- A. THE DEFINITION AND RULING OF ZAKAT
- B. THE BENEFITS OF ZAKAT
- C. THE CONDITIONS REQUIRED FOR ZAKAT TO BE OBLIGATORY
- D. THE CONDITIONS REQUIRED FOR THE VALIDITY OF ZAKAT
- E. HOW ZAKAT MUST BE GIVEN
- F. TO WHOM ZAKAT CAN BE GIVEN
- G. TO WHOM ZAKAT CANNOT BE GIVEN
- H. GOODS THAT ARE SUBJECT TO ZAKAT
- I. CHARITY (SADAQA) AND ITS TYPES
- J. THE IMPORTANCE OF GIVING, SPENDING MONEY IN THE PATH OF ALLAH
- K. ZAKAT AL-FITR



PREPARATORY WORKS

1. Research the importance of zakat in ensuring solidarity among people and helping each other.
2. In order for zakat to be obligatory upon a person, he/she must be wealthy. Learn from your teachers who is regarded as wealthy according to Islam.
3. Do you know to whom zakat and zakat al-fitr cannot be given? Tell what you know about this topic.
4. Research the similarities and differences between zakat and sadaqa from a book of Islamic law.
5. List the endowments (waqfs) that are found in your area and research for what purposes they were established.
6. Discuss which types of social problems can be solved when the institution of qard-i hasan (good loan) operates in society.

A. THE DEFINITION AND RULING OF ZAKAT

Lexically the word zakat means cleanliness, purification, and blessings. Zakat (almsgiving) in legal terminology means, **“The obligatory payments made by the Muslims, who are considered rich from the viewpoint of religion, a portion of their wealth to the specific recipients defined by religion for the sake of Allah.”**

Zakat, which is one of the five fundamental principles of Islam, was declared obligatory upon the believers during the month of Shawwal in the second year of our Prophet’s (pbuh) migration to Medina.

Allah the Almighty has ordered the payment of zakat in several verses of the Qur’an.

“And be steadfast in prayer; practice regular charity...”¹

“...and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity...”²

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.”³

Allah is the One who creates wealth and fortune that people earn through working and He is the One who bestows wealth upon human beings so that they can use it in the service of society. The responsibility upon the people is to spend in accordance with Allah’s orders the wealth that He has bestowed upon them, in return for their work, and to make use of this wealth in the best way possible. One of these ways is zakat. Since Allah, the Almighty has ordered the payment of zakat; it becomes the responsibility of the believers to carry out this duty.



INFORMATION BOX

The payment of zakat is not something that is left to the individual’s wishes. It is the right of the poor and an obligatory duty that is required to be implemented by those who are wealthy. This matter is made clear in the Qur’an in the following verse: **“And in their property was a portion due to him who begs and to him who is denied (good)...”** (Al-Dhariyat, 51: 19) Because of this, when he was elected as the head of the state, Abu Bakr (r.a.) fought with those who did not want to pay zakat.

1 Al-Baqara, 2: 43, 110; al-Nisa, 4: 77; al-Nur, 24: 65.

2 Al-Anbiya, 21: 73.

3 Al-Tawba, 9: 60.

B. THE BENEFITS OF ZAKAT

It should be recognized that society plays a large role in how the rich accumulate wealth. After all, can anyone accumulate any amount of wealth if he/she live in solitude? Therefore, in a certain way the person who pays the zakat is demonstrating his/her gratitude towards Allah and thus paying his/her debt of gratitude to the society.

Zakat brings blessings and increases the wealth and goods. It is stated in the Qur'an; "... **If you are grateful [to Me], I shall most certainly give you more and more...**"⁴ and "... **and whatever it be that you spend on others, He [always] replaces it...**"⁵ Zakat, in a way, is

similar to pruning the trees. The person who pays zakat will see that a part of their wealth has lessened so they will work more in order to make it up and in this way, their wealth will grow.

Muslims are encouraged to utilize their money and turn it into an investment, because those who cannot utilize their money in this way will have to pay more zakat. In this way, zakat continually keeps the market alive by preventing people, so to speak, from keeping their money under the mattress and that ensures capital flowing through society.

Zakat distances the person from stinginess, and turns him/her into a giving and generous person. When wealthy Muslims give their zakat to those in need, they also gain the love and admiration of the people. In this way, an ideal and peaceful community will come about where everyone treats each other with love and respect, where everyone trusts one another, where jealousy has been removed, and where social solidarity is carried out in the best way possible.

As zakat cleanses the wealth of the prosperous from unlawful earnings, it also cleanses their heart from miserliness. Allah the Almighty states in the Qur'an: "[Hence, O Prophet,] **accept that [part] of their possessions which is offered for the sake of God, so that you may cleanse them thereby and cause them to grow in purity, and pray for them...**"⁶

Zakat is a system of social cooperation and aid. Zakat and other ways of helping others financially in the Islamic religion, removes the imbalances that can arise from the difference of wealth between the rich and the poor person and in this way it allows for the establishment of peace in the society.

Zakat is the bridge of Islam. It brings the rich and the poor closer to one another.

Our Prophet said, *"Protect your wealth by giving zakat, cure your illnesses by giving charity, prepare yourself with prayer for coming disasters."*

Our Prophet has stated *"place your wealth under protection by giving the zakat, cure your sicknesses by giving the sadaqa, prepare yourself with dua for future disasters."*



4 Ibrahim, 14: 7.

5 Saba, 34: 39.

6 Al-Tawba, 9: 103.

C. THE CONDITIONS REQUIRED FOR ZAKAT TO BE OBLIGATORY

In order for the payment of zakat to be obligatory, there are a couple of conditions. Some of those conditions are related to the person who pays the zakat and some others are related to the wealth from which the zakat is paid.

a. The conditions Related to the Person (who Pays zakat)

It becomes obligatory to pay zakat upon the person who has fulfilled all of the following conditions:

1. To be a Muslim: Non-Muslims are not obliged to pay zakat. Zakat is required provisionally of an apostate (a person who was a Muslim but then left Islam) pending his return to Islam. If he does return to Islam, it is clear that the zakat is required of him due to his continued ownership of his wealth, and he must pay it.

2. To be adult and have full possession of one's mental faculties: Hence, people with insanity and children who own wealth, are not required to pay zakat on it. Nevertheless, Imam Shafii holds the view that zakat must be paid on the wealth owned by a minor and by someone who is insane by the guardian on their behalf. Therefore, in this case, the children and people with insanity are responsible for the payment of zakat on their wealth of and their guardians do this on behalf of them.

3. To be free: It is not obligatory upon male and female slaves to pay zakat. On the other hand, prisoners and captives must pay their zakat if they fulfill the other conditions.

4. The owner should be known: It is not obligatory to pay zakat for goods whose proprietor is unknown. This is why there is no zakat paid out on the property of an infant who is still not born. There is no zakat on an endowed property since there is no titleholder. Zakat is not paid out of state property used for public benefit as well as from the property endowed for general public welfare. The goods endowed to an institution established for the poor and the needy are not subject to zakat. In like manner, the goods endowed to institutions such as mosques and Qur'anic schools are not subject to zakat.

5. Owning property at least in the amount of the nisab: The term **nisab** refers to the amount and measurement for wealth established by Islam. The following is the list for **nisab** amounts for various types of wealth determined by the Messenger of Allah (pbuh).



Gold:
20 Mithqal or more



Banknotes:
The amount equal to the value of 20 Mithqal gold



Silver:
200 Dirham or more



Sheep and Goat:
40 or more



Cattle, Buffalo:
30 or more



Camel:
5 or more



Cereals and Fruits:
5 Wasqs or more

- ♦ Nisab for gold is 20 mithqal. One Meccan dinar equals 4.25 gr., and 20 mithqal is equal to 85 gr gold.⁷
- ♦ **The nisab for banknotes and commercial commodities** is the amount that is equal to the value of 20 mithqal gold. For example, if one gr gold is equal to 200TL, one who has 17000 TL is considered wealthy.
- ♦ **The nisab for mines and treasures (rikaz)** is the amount that is equal to the value of 20 mithqal gold.
- ♦ **The nisab amount for silver** is 200 dirhams. One Meccan dirham is equal to 2.975 gr., thus 200 dirham is equal to 595 grams of silver.
- ♦ **The nisab for sheep and goat** is 40 or more.
- ♦ **The nisab for cattle and water buffaloes** is 30 or more.
- ♦ **The nisab for camel** is 5 or more.
- ♦ **The nisab for crops** is 5 wasqs, which is equal to five camel loads of goods. This is equal to 35 containers with dimensions of 23x23x35cm and which can take 20 liters of liquids.

Note: If a person owes some money and even if his debt is more than the amount of nisab, he still is required to pay the zakat.⁸ Even if one owes money as much as the wealth he has, he is still required to pay zakat from all the wealth he has in hand provided that the wealth he has is more than the amount of nisab. This is because the debt is something related to one's liability, whereas zakat is something related to property. Therefore, debt does not prevent zakat.

b. The conditions related to the wealth out of which zakat is paid

1. The Property subject to zakat must be productive and increasing (Na'ima): Productiveness of property and its increase may take place in two ways:

First: The increase in animals such as sheep, cattle, and goat and in commercial commodities takes place by real (haqiqi) increase. Animals reproduce. Commercial commodities, on the other hand, increase by making profit and gaining value every day in world trade.

The horse, trained dogs, milk and honey that cannot be traded are not subject to zakat.

Second: The increase in monetary assets like gold, silver, cash and securities is called constructive (hukmi) increase. This includes foreign currencies. Gold, silver, cash, and foreign currencies do not increase in number, but they increase in value in world market in addition to the fact that they can increase by employing them in trade. Jewelry such as pearl and diamond are not subject to zakat because they are not traded as much as gold and silver are in the market.

The movable and immovable properties that generate revenues are also accepted as productive goods. Such properties themselves are not subject to zakat, but their revenues are subject to zakat. For example, zakat is paid out of the revenues of the cabs and other vehicles used in transfer of passengers, the rent revenues of buildings and offices, and the yields of a field.

Certain properties such as houses, fields, buildings, machines, instruments, vehicles etc. that are owned not for commercial purposes, but just as an investment as well as an artisan's equipment and a scholar's books are not subject to zakat.

2. A year should pass after the possession of the property: After the increasing type of property reaches the amount of nisab, it will not be subject to zakat until a full lunar year passes over it. The amount of nisab should be maintained throughout the year. If the amount of property falls under the amount of

⁷ It is pointed out in hadiths that in cases of legal disagreements, Meccan currency should be accepted as the measure.

⁸ Al-Shirbini, Mughni al-Muhtaj, 2/125

nisab during the year, it will not be subject to zakat. According to the Hanafi School, the decreases and increases throughout the year under and above the amount of nisab do not affect the requirement of zakat.

Zakat for the property over which a lunar year passes is paid based on the amount at the end of the year. For example, one who has 40 sheep on the 5th of Ramadan and his herd increases to 121 sheep by the 5th of the following Ramadan. His zakat is calculated to be 121 sheep (2 sheep).

The passage of a lunar year is a condition for cash, gold, silver, and commercial commodities and grazing (sa'ima) animals. However, it is not required for mines, treasures, grains and fruits. As soon as the mines are extracted; treasures are found; and grains and fruits are harvested, they become subject to zakat.

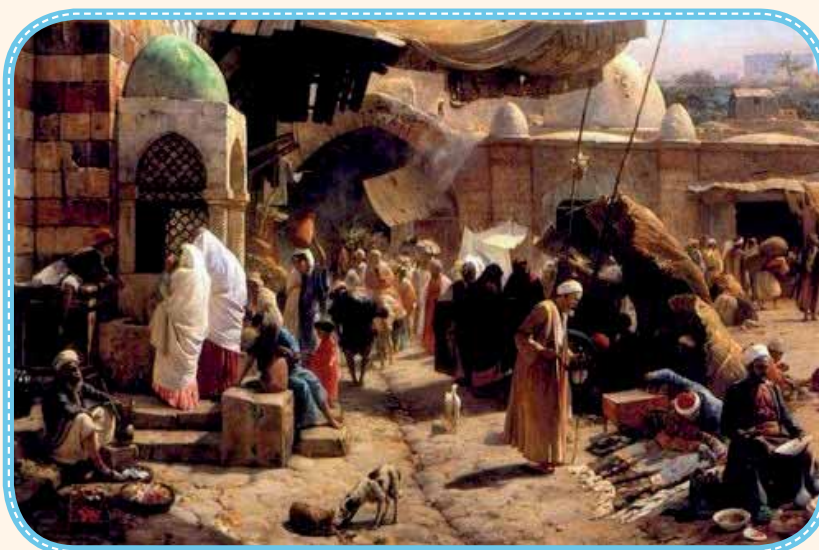
3. The property should be under absolute and undivided ownership: In order to be subject to zakat, the property must be under one's full ownership. Muslim jurists explain the requirement of absolute right of ownership as follows:

- ♦ Those who harvest the grass growing by itself in the wildernesses but not in private lands do not have to pay zakat.
- ♦ Because mukatab slaves (slaves with contracts of manumission) do not have absolute right of ownership, they are not required to pay zakat.
- ♦ Zakat on lost, usurped and disclaimed properties can only be paid for after they are fully owned.
- ♦ If one takes money as a loan from a person and a year passes while this money is in his hands as a loan, the debtor must pay its zakat. Because even if it is a loan, if money or property stays in the hands of a person for a year, it becomes like his own property.
- ♦ One who has receivable debt from another person must pay its zakat after a lunar year passes if it is more than the amount of nisab either by the debt itself or together with the rest of his wealth.
- ♦ Collecting the receivable debt is not among the conditions of zakat. Zakat on receivable debt, whose creditors hope to receive back, meaning debts on parties who are capable of payment, is obligated on this category of debts yearly, as if they were property under their control. However, if it is not collected due to the poverty of the debtor or the denial of his debt, it does not become obligatory to pay its zakat immediately. Zakat on such receivables is paid when they are collected.
- ♦ If the debt is not collected for more than a year, then one should pay zakat for the previous years on the debt given in the form of gold, silver, cash, or commercial merchandise after he collects it. However, it is not obligatory to pay its zakat for the previous years if the debt is in the form of animal or food items.
- ♦ It is not permissible to count the receivable debt given to a poor in place of zakat before collecting it.
- ♦ It is not obligatory to pay zakat on properties, which used to belong to a person but no longer under his control and there is no possibility it will be under his control again. Goods that are lost in the sea and are not found, goods buried in the wilderness and forgotten, and receivable debts that are denied and impossible to be proven are examples of this type. However, if one day somehow these goods are taken into ownership then one should pay their zakat for the previous years as well.
- ♦ Zakat on wealth acquired by unlawful means, such as theft, counterfeiting, bribery, interest, monopoly or cheating is not paid. Such wealth should be returned to its legitimate owner if known. If the owner is unknown, it should be given as charity. If lawful wealth is mixed with unlawful gains, and if it is not possible to separate them, one must pay zakat on all of the wealth.
- ♦ If one who is obliged to pay zakat does not pay it and dies even if he has means to pay it, the amount of zakat that he needs to pay should be paid out of his inheritance. If he has the opportunity to pay zakat, but does not pay it, he becomes a sinner. Death does not remove the responsibility to pay zakat.

D. THE CONDITIONS REQUIRED FOR THE VALIDITY OF ZAKAT

1. Intention: It is obligatory to make intention by heart when reserving a property to be given as zakat and when giving it as zakat. It is a Sunnah to express the intention by tongue. Zakat should be distinguished from other payments of redemption and charities. The owner of wealth should make his intention as “this is my zakat” when giving it to the recipient of zakat.⁹ If the owner of property deputizes someone as his representative to distribute his zakat, it will be enough for him to make his intention when giving the property to his representative to be distributed as his zakat. It is not necessary for the deputy to make another intention when distributing the zakat. However, it is recommended for the deputy to make an intention.

2. Tamlik: Tamlik means to transfer the exclusive ownership of zakat property or money to the recipient of zakat.



If a rich person in whose house a poor person lives as a tenant tells his tenant that he (the poor) does not have to pay rent and he (the rich) will regard the rent as his zakat, it will not be accepted as his zakat. Because there is no transfer of ownership to the poor. In like manner, by preparing food and inviting needy people to eat it, is not accepted as payment of zakat. However, if he hands over the food to the needy people, his zakat will be paid.

If one buys some clothes, food items, cleaning supplies, etc. needed by the poor and gives it to the poor with the intention of zakat, or fix the poor person's house, it will be accepted as his zakat.

It is clearly stated in the Qur'an to whom zakat can be given. Zakat must be given to people who are eligible to receive it. One who is responsible to pay zakat have to investigate and make sure that his zakat is given to one of the eight categories of recipients mentioned in the Qur'an. It is not possible to give zakat to any other recipients because the eight categories of recipients are specifically mentioned in the Qur'an.. If zakat is given to a person who is assumed to be poor, but later appears to be rich, it will not be valid as zakat according to the majority of scholars.

Taxes paid to the state are not accepted as zakat. One cannot give his zakat for the construction or renovation of buildings such as mosques, bridges, schools, dams, or roads. It is not permissible to buy shroud for the dead or host the guests by zakat money.

If zakat property is destroyed after zakat becomes obligatory, the owner of property will not be relieved from the responsibility of zakat payment. If one reserves parts of his wealth with the intention of zakat payment, but if the amount he reserved gets destroyed before its delivery to the poor, the owner of wealth is responsible. No matter if he is able or not to pay it again, his responsibility to pay zakat continues.

9 Al-Nawawi, al-Majmu, 6/158-159

E. HOW ZAKAT MUST BE GIVEN

1. The Muslim should only give zakat and sadaqa for the sake of Allah. They should carry out this act of worship without “taunting” or “tormenting” anyone. A goodness that is carried out by breaking hearts, degrading the poor, tormenting and taunting others has no value in the sight of Allah.

2. According to the Shafii and the Hanbali Schools, it is more appropriate to pay zakat openly in order to encourage people to do this act. According to the Hanafi scholars, it is recommended to pay it secretly in order to protect the recipient's honor and to avoid the danger of showing off. Allah Almighty says in the Qur'an:

“If you do deeds of charity openly, it is well; but if you bestow it upon the needy in secret, it will be even better for you, and it will atone for some of your bad deeds. And God is aware of all that you do.”¹⁰



According to all Muslim jurists, it is better to give voluntary charity, other than zakat, in a secret manner.

3. It is better for the person giving zakat not to inform the poor person that the thing they are giving is zakat. Maliki jurists are of the opinion that “It is makruh for the giver of zakat to say that it is zakat because this may break the poor people's heart and hurt their pride.”

4. It is not a requirement for a Muslim to personally give their own zakat. They may deputize a trustworthy Muslim representative to carry out this obligation. The rich Muslim should inform his deputy or the endowment that they have been deputized to deliver his zakat.

Some Maliki jurists have regarded giving zakat through a deputy as more appropriate because it helps to avoid the occurrence of hypocrisy and being praised by others in this situation.

5. Zakat should be given in charity without any delay when the appropriate time arrives. Unpaid zakat on a good commodity makes the commodity impure income. This is why the person who delays giving zakat without an excuse is considered a sinner. This is because the zakat is the right of the poor; the wealth of the rich is like an asset that has been entrusted to them. It is not appropriate to keep this trust and not return a certain percentage of it to its rightful owner by offering it to the poor. However, if poor relatives or neighbors are expected from distant places or if there are people poorer than the ones living around, it is permissible to delay the payment of zakat.

6. Just like the possibility of payment of instalments before their due dates, one who owns wealth more than the amount of nisab does not have to wait for the passage of a year and can pay his zakat before the end of the year. In fact, according to a narration reported by Ali (r.a.), Abbas (r.a.) asked permission to pay his zakat before it's due and he was given permission.¹¹

10 Al-Baqara, 2: 271.

11 Al-Tirmidhi, Zakat, 37; Abu Dawud, Zakat, 25; Ibn Maja, Zakat, 7

7. The goods that are given as zakat must not be low in quality. The goods must not be so old or of poor quality that they cannot be used. A Muslim should not give his/her zakat out of goods that he/she himself/herself would not want.

8. When it is time to offer the zakat and the sadaqa, it is vital to distinguish between actual poor people, real poverty, and people who are in genuine difficulties from those who are simply feigning. The person responsible for giving zakat should therefore investigate and locate poor people who fear Allah, but who feel shy to ask for assistance to fulfill their needs. When such people are found, the zakat should be given to them.

9. It is not appropriate to ask zakat from the rich. However, it is permissible to ask in case of a calamity. In fact, our beloved Prophet (pbuh) said to Qubaysa b. Muharik that begging was not permissible but for one of the three (classes) of persons. One of which was *“... a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or will provide him reasonable subsistence ...”*¹²

10. It is forbidden to transfer zakat to people living in other areas even if they are relatives when there are people in the vicinity who are eligible to receive zakat. If zakat is transferred to another region, it will not remove the responsibility of zakat. Zakat should be given to the poor living in the same area where the goods are found. If there is not any poor living in that area, then it becomes permissible to transfer zakat to other regions. According to the Hanafi School there is no harm to send zakat to places besides his own where his poor and needy relatives live.



11. Invocations should be said when giving and receiving the zakat. Almighty Allah commands in chapter al-Tawbah (9), verse 103 when addressing to the Prophet Muhammad (pbuh):

“[Hence, O Prophet,] accept that [part] of their possessions which is offered for the sake of God, so that you may cleanse them thereby and cause them to grow in purity, and pray for them: behold, thy prayer will be [a source of] comfort to them-for God is all-hearing, all-knowing.” By obeying this order, the Prophet Muhammad (pbuh) said the following invocation about the person who brought the zakat *“O Allah, bless this man and his family.”*¹³

It is considered mandub to say the following supplication that Our Prophet (pbuh) made when giving zakat: *“O Allah make this zakat beneficial for me, do not make it a debt upon me which I have given involuntarily.”*

12 Muslim, Zakat, 12

13 Al-Bukhari, Zakat, 64

F. TO WHOM ZAKAT CAN BE GIVEN

Concerning the matter of to whom or where zakat can be given is ordered in the Qur'an:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ
عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“The offerings given for the sake of God are [meant] only for the poor and the needy, and those who are in charge thereof, and those whose hearts are to be won over, and for the freeing of human beings from bondage, and [for] those who are overburdened with debts, and [for every struggle] in God's cause, and [for] the wayfarer: [this is] an ordinance from God - and God is all-knowing, wise.”¹⁴

This verse points out the necessity to distribute zakat among eight classes of people. The eight classes of people mentioned in this verse are partners in zakat. According to the Shafii School, if it is possible to find people from each one of these categories, the collected zakat should be given to three people from each one of these categories. According to the Hanafi, the Maliki and the Hanbali Schools, it is not necessary to distribute zakat equally among these eight classes. It is permissible to give it to only one of the eight classes. According to the latter jurists, it is permissible to give all of the zakat to one person or distribute it among a couple of eligible recipients.

According to this verse, the following are the people to whom zakat can be given:

1. The Poor: These are people, who do not have enough property and earning to maintain their lives. Such people lack sufficient food, clothes, and dwelling for themselves and they may not have any relatives that can provide them with a livelihood.

2. The Needy: These are people, who do not have enough wealth or earning to take care of their necessities, or their incomes do not meet their expenses. The old who need care, the ill who do not have enough money for their surgery, the disabled who do not have enough money to buy wheelchair, and the needy are considered in this category.

One should give the poor and the needy enough to meet their needs. If they are strong enough to work, they can be given the necessary zakat so that they can buy tools and merchandise. It is permissible to give money out of the zakat to the person who would like to get married but do not have enough money to pay the dowry, So the zakat is given in order to help him get married. It is even permissible to give zakat to a poor person in order to help him buy a house to save him from the payment of rent.

3. Those employed to collect zakat: They are zakat collectors appointed by the Muslim state to fulfill every task concerning the collection and distribution of zakat. It is stated that the Muslim state pays their salary out of zakat, but is not allowed to give them a certain amount out of zakat that they have collected.

4. To those whose hearts are to be won over: (muallafat al-qulub): They are divided into four groups:

a) Newly converted Muslims whose faith is weak and who are given zakat in order to strengthen their faith.

b) Muslim converts who hold positions of honor among their people such that, by giving them zakat, it is hoped that other non-Muslims will embrace Islam as well. In fact, Allah's Messenger (pbuh) gave an amount out of the zakat to Abu Sufyan b. Harb, Zibrikan b. Badr, Adi b. Hatim and others.

c) Muslims whose faith is strong and who, if they receive zakat, it is hoped will protect the Muslim community from harm by non-Muslims who are under their influence, and

d) Those who can protect the Muslim community from harm that might be done to them by those who prevent others from paying zakat.

The reason to give this group an amount out of the zakat is to strengthen the faith of those whose faith is weak and to prevent the evil of some others. Allah's Messenger (pbuh) gave shares from zakat to such people when he conquered Mecca.

Muslims can give zakat to the last three groups, when Muslims are not very strong militarily. In fact, 'Umar (r.a.) did not give zakat to muallafat al-qulub. He argued that Muslims had become strong enough and did not need such people any more.

5. Slaves (Captives): One may give his zakat to a Muslim slave to help him gain his freedom. Muslim slaves can be given an amount from the zakat when they make contracts of manumission with their masters, but they do not have enough money pay the installments entailed by their debts of manumission in order to free themselves from slavery. According to some scholars, Muslim captives caught by the enemy can be considered as part of this group.

6. Those who are over burdened with debts: These are people who cannot pay their debts at their due dates. They are divided into the following three groups:

a) Those who went into debt for their own personal benefit, in order to spend the money either on some legitimate pursuit, or on an illegitimate pursuit of which they have repented.

b) Those who are in debt due to having underwritten someone else with the latter's permission and who, together with the underwritten party, are impoverished.

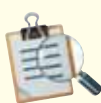
c) Those who have gone into debt in order to bring about reconciliation among parties in dispute, and who are to be given zakat even if they themselves are wealthy.

7. Those who are struggling in Allah's cause: They are the Muslim combatants and should be given what they need to cover the expenses of those they support, clothing, and the value of a weapon and a horse. Even if they are wealthy, such fighters are to be provided with living quarters and with whatever they need in order to make the journey to and from the battlefield.

Those who would like to go to pilgrimage but do not have enough money to perform the pilgrimage are also considered to be a part of this group.

According to some Muslim jurists, a share can be separated for those who travel to other countries to deliver the message of Islam and to invite people to Islam as well as to the poor students who study for the sake of Allah.

8. Travelers (the wayfarer): These are the people whose money runs out of during their journey and cannot return to their hometowns. Those who are on a journey for a legitimate purpose are to be given sufficient zakat to enable them to reach their destination. Those who leave and migrate to another country for the sake of Allah in order to save their chastity, religion, and faith are also considered in this group.



RESEARCH

Can zakat be given to rich people? Research under which circumstances the rich may become eligible to receive the zakat.

G. TO WHOM ZAKAT CANNOT BE GIVEN

1. To Individuals for whom the person is responsible: A person cannot give zakat to his own mother, father, grandfather, grandmother, children or grandchildren - even if they are poor. The rich cannot reserve shares from his zakat to his insane and disabled children because he is responsible to provide for their sustenance.

One may give his zakat to his older married children, who live separately and do not have enough property and earnings, to his daughter-in-laws, to his son-in-laws, or his foster mother and foster father, because he is not responsible for their sustenance.¹⁵

It is permissible for a rich woman to give her zakat to her poor husband. This is because the woman is not responsible to provide the sustenance for her husband and her children even though if she is wealthy. According to Abu Hanifa, husband and wife cannot give their zakat to each other because they are responsible to look after each other.

If a woman cannot support herself by the allowance provided by her husband, father, or son, it is permissible for others to give zakat to the married woman or to the father.

2. To the rich: It is not permissible to give zakat to the rich who have more wealth than the amount of nisab. However, some people are excluded from this rule even though they may be wealthy. This is explained in a hadith as follows, *“Zakat may not be given to a rich man, with the exception of five categories: One who fights in Allah’s path, one who collects it, a debtor, a rich man who buys it with his money, or a rich man who has a poor neighbor, who is given sadaqah, and he gives it as a present to the rich man.”*¹⁶

A child whose father is rich and a woman whose husband is rich are considered rich. However, it is permissible for others to give zakat to a rich person’s poor old children or to his poor father who are unable to earn their livelihood.

It is not permissible to give zakat to those who are easily able to earn their livelihood even though they do not own wealth more than the amount of nisab.

3. To those who do not work out of laziness even though they are able: Allah’s Messenger said, *“Charity is not lawful for the rich nor for the physically fit (who can work).”*¹⁷

It is not permissible to give zakat to those who will spend on prohibitions such as intoxicants, gambling, etc. or waste it.

4. To non-Muslims: It is not permissible to give zakat to non-Muslims. This is because zakat is the right of poor Muslims.

5. To those who do not have the ability of discernment: The one to whom zakat is given should be an adult who knows how to save the money. It is not permissible to give zakat to a child, an insane person, and the one who is safih (foolhardy). However, it is permissible to give zakat to their guardians on their behalf.



15 Al-Nawawi, *al-Majmu'*, 6/223

16 Abu Dawud. Zakat, 3; Malik, *al-Muwatta*, Zakat, 29

17 Al-Tirmidhi, Zakat 23; al-Nasai, Zakat 90

6. To the family of our Prophet (pbuh) and those who come from their lineage: As a principle, zakat cannot be given to the Prophet's family and the sons of Hashim and Muttalib, who come from the lineage of the Prophet's family. This is because they get a share from the war booty. However, if they are in need and there is no money in the war booty fund from the Treasury to give them, then it becomes permissible to give them a share from the zakat money.

7. To institutions such as mosques, schools, fountains, roads and bridges: Zakat cannot be given in order to construct places such as these because zakat is the right of actual people. This is because it is a requirement for zakat that the right of ownership is transferred to the person to whom the zakat is given.

H. GOODS THAT ARE SUBJECT TO ZAKAT

Zakat is given on five types of goods:

- a. Gold, Silver and Banknotes
- b. Commercial commodities
- c. Mines and treasures
- d. Certain crops
- e. Certain animals (Sheep, goat, cattle and camel)

a. Zakat on Gold, Silver and Banknotes

The nisab amount for gold is twenty mithqal (85 gr) and for silver two hundred dirhams (595 gr). Allah's Messenger (pbuh) said, *"There is no zakat in gold less than 20 mithqal and in silver less than 200 dirhams."*¹⁸

As for gold and silver, there is no difference between them if they are in bullions or processed form. Gold dinars, silver dirhams, all kinds of processed gold and silver bracelets, necklaces, watches, badges, tie clips etc. are subject to zakat. All kinds of household items made from gold or silver or decorated with gold or silver are subject to zakat even though it is forbidden to have such items at home and to use them.

On the other hand, there is no zakat on ornaments and jewelries that are permissible to utilize. These are the ornaments used by Muslim women according to the customs and traditions without exaggeration (wasting) and which do not exceed the amount of 200 mithqals of gold. According to the Shafii School, if woman's ornaments are 200 mithqals or more, it is considered extravagance, because this exceeds the customs and traditions, one needs to pay its zakat. According to the Hanafi School, if woman's ornaments exceed 20 mithqals, it becomes subject to the zakat.

Other jewelries such as pearl, emerald, or ruby used by women as ornaments are not subject to zakat. However, if they are hold in hand for trade, they become subject to zakat.

The banknotes and coins used today as the forms of money instead of gold and silver, securities, cheques, and stocks are subject to the same ruling as gold. Therefore, one should pay their zakat. The



¹⁸ Abu Ubayd, Kitab al-Amwal, p. 413

amount of nisab for money and foreign currencies is calculated according to the amount of nisab for gold.¹⁹ When the value of money and foreign currencies reaches the value of 85 grams of gold, they become subject to zakat.

The ration of zakat in gold, silver and money is 1/40 or 2.5 percent. If one, who has cash, gold and silver, adds his certain receivable debts to them and if it reaches more than the value of 85 grams of gold, he is considered wealthy. One who has money equal to or more than the value of 85 grams of gold at the end of a year excluding his necessities must give one fortieth of his money as zakat.

One does not have to combine his gold and silver, each of which is under the amount of nisab, in order to reach the amount of nisab in total. According to other schools, one needs to combine them and if the total amount is more than the nisab, he must pay one fortieth of the total amount as zakat to the poor.

If one who does not own a house saves money to buy a house and a year passes over his savings, which is more than the amount of nisab, he must pay zakat of his savings. If the money, which is more than the amount of nisab, is deposited to profit and loss sharing accounts, like in the institutions of Islamic finance, he needs to pay zakat one fortieth of both the capital and its profit at the end of the year.

Zakat of gold, silver, and cash should be in the form of cash. It is not permissible to give any other goods in the same value to the poor instead of cash. If one gives cash to his deputy or to the officer of zakat to distribute it as his zakat, then the same cash should be given to the poor. In other words, he cannot buy clothes and food and distribute them among the poor as zakat.

b. Zakat on commercial commodities

Believers are commanded in the Qur'an to give zakat out of their commercial commodities:

“O you who believe! Give of the good things which ye have (honorably) earned...”²⁰

The following conditions should be met in order for the commercial commodities to be subject to zakat:

- ❖ All assets, which are obtained in order to be traded and to make profit, are subject to zakat. The assets bought by a merchant with advance payments or with instalments become subject to zakat because they are commercial commodities. However, if the assets in the hands of a merchant is obtained at no cost, such as through inheritance, he does not have to pay zakat out of them unless he deals with them with the intention to make trade.
- ❖ No matter what type the commercial commodity is, if its value is more than the amount of nisab for gold.
- ❖ Thus, in order to consider an asset a commercial commodity, it should involve two elements -the action of buying or selling, and the intention of making profit. If one of them does not exist, the asset is not considered a commercial commodity. These two elements must always co-exist in trade. Buying for the intention of using the asset is not trade. Items bought for personal and household use are not trade assets. If the merchant intends to keep an item for personal use, the requirement of the passage of a year ceases. When he changes his intention and decides to use it for trade, the process begins again.
- ❖ One lunar year should pass after obtaining the trade assets. It does not become obligatory to pay its zakat before one lunar year passes over it.

19 Because of its common usage in the contemporary world, the nisab for gold is used as criterion for the calculation of nisab amount of other currencies. However, there are some scholars who argue that the nisab for silver should be used as criterion in order to protect the rights of the poor.

20 Al-Baqara, 2: 267.

- ❖ If the merchant liquidates the entire trade assets he has for less than the amount of nisab during the year, the requirement of the passage of a lunar year will not be sought. If the merchant buys another trade asset by this money, the requirement of the passage of a lunar year begins again on the date he buys the assets. However, if the merchant liquidates part of the trade assets he has for less than the amount of nisab, keeps the rest as trade asset and sells all of them at the end of the year, the requirement for the passage of the lunar year does not halt, but rather continues.
- ❖ Zakat in commercial commodities is paid not only from the profit but also from the capital as well. Even if the merchant makes loss, he must still pay zakat as long as his capital is above the nisab level. If the value of trade assets is above nisab level at the end of the year, zakat is paid based on their value at the end of the year. For example, a merchant who begins trade with more than nisab level of money, 20000 TL on Ramadan 5th, and a year later on Ramadan 5th the value of his assets reaches 40000 TL, his zakat must be calculated based on 40.000 TL and 1000TL is paid out as his zakat. The increases and decreases during the year are not taken into account. Passage of a lunar year over the profit is not required.
- ❖ If the trade assets are animals grazed in pastures or kind of fruits and if they reach the nisab level in both value and amount, their zakat should be paid in their kind. If such trade assets reaches the amount of nisab in value, their zakat is paid in accordance with the rules of zakat of trade assets. The ratio of zakat in trade assets is one fortieth.

One should pay one fortieth zakat on houses, buildings, shops, cars or all kinds of other immovable that are obtained for the purpose of trade. The value of trade assets are determined based on currency in circulation and their zakat is paid based on their value. Even if an asset has not been sold, yet, if it is in the market for sale or if someone is deputized to sell it, it is accepted as trade asset and becomes subject to zakat.

One is not required to pay zakat out of factory buildings, machinery, shops, workbenches, busses or cars used for all kinds of commercial transportation, and all kinds of fixed capital. which all are considered un-increasing types of wealth. Likewise, books and tools of artisans are not subject to zakat. However, if they are obtained not to use but to trade, they become trade assets and their zakat must be paid.

If the raw materials such as iron used in construction of houses and producing cars or olive oil used in soap production stay in the hands of architect and businessperson for longer than a year, their value should be calculated and their zakat should be paid. In like manner, the animals or plants held in hand to be made canned food are subject to same rules.

The shares traded in stock exchange market are like commercial commodities and they are subject to zakat with the ratio of one fortieth (i.e. 2.5 %) just like other trade assets.

Every partner in a company must calculate his/her zakat by considering all his wealth. However, if the company has agreed in its main contract to authorize company administration to pay the company's zakat, the payments made by company administration fulfill the company's zakat payment requirement.

The partnership established to make profit by providing entrepreneurship from one partner and capital from the other is called mudaraba partnership (commenda). In such a partnership, the partner who provides the capital pays zakat for both his capital and the profit share. The entrepreneur pays only zakat out of his profit share. In order for zakat to become obligatory to pay over the profit, one lunar years should pass over it.

c. Zakat on mines and treasures (Rikaz)

Rikaz is a common term used in Islamic law to refer to mines, treasures, and all kinds of valuable items buried and hidden by people underground. Rikaz can be of different types. The ones that are found

naturally under the ground are called ma'adin sing. Ma'dan (mines), and the one that are buried by people are called kanz (treasure).

According to the Shafii School, ma'dan is extracted from under the ground and specifically refers to gold and silver. As for other metals, such as iron, copper, lead, and others, no zakat is due on them if they are thus extracted. In this respect, no distinction is made among different ma'dan like materials based on whether they are solid, li-quescent, rendered malleable by fire, or otherwise. 2.5 % is the zakat due on gold, when it is more than 85 grams, and silver, when it is more than 595 grams after having been purified and cast. It is not necessary that one owns them for an entire year before doing so.



According to the Hanbalis, the term ma'dan includes everything that has been produced by the earth and which is, nevertheless, distinct from it. Such a substance might be solid, such as gold, silver, crystal, agate, copper, antimony, etc., or liquescent, such as arsenic, petroleum, etc. The classical view that excludes all materials other than gold and silver from the obligation of zakat is because those materials had no economic value in their time. On the basis of the command of zakat, the purpose still exists, which is to take a share from the wealth and distribute it among the needy and the poor. In this regard, all kinds of economically valuable mines, such as marble, petroleum, boron, and etcetera are subject to zakat if their value reaches the nisab limit of gold. Their zakat is paid without waiting a year in the ratio of 2.5 percentage.²¹

According to the majority of scholars, nothing is due on substances extracted from the sea and cannot be smelted by fire, such as ambergris, pearls, coral, fish, etc. unless they are to be put to commercial use. However, according to Abu Yusuf, one needs to pay zakat also on substances extracted from the sea and cannot be smelted by fire, such as ambergris, pearls, coral, fish, etc.

To pay zakat on treasures it is not a requirement to wait one lunar year to pass after they are found. In order for treasures to be subject to zakat, their value should be equal or more than the nisab level of gold. The person who finds the treasure must be a Muslim, free, and an adult. Their zakat should also be given to the eligible recipients of other types of zakat. (According to the Hanafi School, minerals/metals (al-ma'dan) and kanz (treasures) refer to the same thing; in other words, they are both, legally speaking, wealth which has been found under the ground, be it naturally occurring metals (metals Allah Almighty has created under the ground without any human being placing them there) or a treasure which was buried by non-Muslims. If they reach the amount of 5 wasqs, then that is their nisab, and one fifth is paid as zakat. They are like fay' (war booty obtained without fight) and their zakat can be spent for public benefit.)

The ratio of zakat on treasures is one fifth. The basis of one-fifth zakat is the following narration reported by Abu Hurayra (r.a.): *"One fifth is compulsory on rikaz."*²²

The gold and silver buried under the ground before the period of Islam are called kanz (treasure). Treasures are the rights of those who find and extract them. However, if it is determined based on certain signs that it belongs to the period of Islam, then they should be returned to their rightful owners. If their owner is unknown, they are like lost items. The ruling about lost items is to announce them for a certain period of time and look for their rightful owners. If the owner cannot be found within a year, then the treasure becomes the property of the finder.

21 Al-Shirbini, Mughn al-Muhtaj, 2101

22 Al-Bukhari, Zakat, 67

d. Zakat on agricultural produce (Tithe)

One must pay zakat from agricultural produce grown out of the soil. This type of zakat is called ushr (tithe). This is stated in the Qur'an,

"...Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day..."²³

Crops that can be stored without getting spoiled are subject to zakat. Date and grapes are the only fruits on which zakat is due. Wheat, barley, lentil, chickpea, rice, rye, fava beans, and corn are agricultural products of the type of grains. All these type of agricultural products can be stored.

The agricultural products that are under risk of being spoiled are not subject to zakat. Fruits such as peach, pomegranate, fig, apple, apricot as well as some other products like honey, olive, cotton, and saffron are not subject to zakat because they are not mentioned in the hadith. Allah's Messenger (pbuh) mentions cucumber, melon, pomegranate, and fresh date among the agricultural products that are not subject to zakat. However, because such product can be stored for a long time by modern technology, it seems more appropriate to pay their zakat when they are more than the amount of nisab as required by the other schools of Islamic law.

According to the Hanafi School, all kinds of products grown out of the soil are subject to zakat. This view is based on the following hadith: *"Tithe is obligatory in everything that grows out of earth."*²⁴

Passage of a year is not a requirement for zakat in agricultural products and fruits. If they are harvested twice a year, their zakat should be paid at the time of their harvest. If part of the harvest gets destroyed, one should pay zakat for the remaining part.

In order for it to be a requirement to pay zakat on agricultural products and fruits, one does not have to be sane and adult, either. Even if the owner of the produce is a child or an insane person, their guardians are obliged to pay their zakat on their behalf.

In order for the agricultural products and fruits to be subject to zakat, they must be owned by a specific individual. No zakat is due on that which has been set aside as a religious endowment for the benefit of mosques, properly speaking, since it has no particular owner.²⁵ Similarly, no *zakat* is due on date palms in the open desert, since they are not owned by anyone in particular.

If agricultural crops or fruits have been watered by means of rainfall or from a river without the use of machinery, or if they have soaked up water through their roots as in the case of unirrigated crops, the zakat due on them is one-tenth. If they are watered by means of a waterwheel or a shadoof (a sweep) or with purchased water, the zakat due on them is one-half of one-tenth due to the intensive use of resources involved in their care. Allah's Messenger (pbuh) said, *"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel ushr (i.e. one-tenth) is compulsory (as zakat); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as zakat on the yield of the land)."*²⁶ If, on the other hand, they have been watered by a combination of both methods, as when half the land has been watered by rainfall while the other half has been watered by means of a waterwheel, the zakat due is three fourths of one-tenth.

According to the majority of Muslim jurists, the nisab level of agricultural products is five wasqs (35 tins), and no zakat is due for less than this amount. These scholars base their view on the following hadiths: *"No zakat is due on produce less than five wasqs."*²⁷ Imam Abu Hanifa and Zufar, on the other hand, hold the view that zakat is due on all agricultural products no matter if they are less or more.

23 Al-An'am, 6: 141.

24 Al-Zaylai, Nasb al-Raya, 2/384

25 Al-Zuhayli, al-Fiqh al-Islami, 3/1883

26 Al-Bukhari, Zakat, 55; Muslim, Zakat, 8; Abu Dawud, Zakat 5, 12; al-Tirmidhi, Zakat 14

27 Tecrid-i Sarih Tercemesi, 5/32

There is no zakat due on grains and fruits less than five wasqs. Different products are not to be combined to reach the nisab amount.

Zakat on agricultural products is paid in kind. One cannot give another kind of produce or money equal to the value of the kind from which zakat is supposed to be paid.

After grains harden and fruits ripen, it becomes obligatory to pay their zakat. It is not permissible to sell them before calculating their zakat. However, it is permissible to sell the produce after calculating its amount by experts. This is because after calculating their amount, zakat amount becomes a debt of the owner of the produce and it becomes definite on him.

If a piece of land is rented for cultivation, the lessee pays zakat on the harvest. If the land is leased because of participation between the landowner and lessee, every partner pays zakat in accordance with their shares in the participation.

When paying zakat on agricultural products, it is deemed inappropriate to deduct the expenses made for seed, fertilizers, pesticides, and labor.

As for whether honey is subject to zakat, there is not any authentic hadith transmitted from the Prophet (pbuh). While the Shafii and the Maliki Schools agree on that no zakat is due on honey, the Hanafi and the Hanbali Schools argue that it is subject to zakat.

e. Zakat on animals

The animals that are kept for their milk and wool, and freely graze and spend more than half of the year in pastures, are called “sa’ima”. Zakat is due on sa’ima camels, cattle, goats and sheep when their number reaches the level of nisab and a year passes.

Zakat is due on animals that can be offered as sacrifice. Animals such as horses, mules, donkeys etc. are not subject to zakat provided that they are not obtained for trade.

Animals that are fed most of the year in barns are called “alūfa”. Zakat on alūfa animals is regarded like trade assets and paid in the ratio of 1/40 or % 2.5 of their values. Animals who are fed in barns only for their milk, meat, and calves are accepted as capital if they are not sold and 2.5-percentage zakat is paid out of their profit.

The calves of animals are also included in the calculation of zakat. If more animals are added throughout the year to sa’ima animals the number of which is above nisab level at the beginning of the year, zakat is calculated based on the number of all animals at the end of the year. The ones added during the year are not subject to the requirement of the passage of a lunar year.

If zakat on animals is given in kind, it should be chosen neither from the best nor from the worst ones, but rather from the average ones.

Zakat on animals should be given in kind. It is not permissible to give money equal to the value of the animal which will be given as zakat. However, if it is necessary, there are exceptions of this rule. For example, if one looks for a sheep as zakat for five camels, but cannot find it, it is permissible for him to determine the value of a sheep and give it in cash as zakat.

It is a requirement to feed the animals for the purpose of their reproduction, meat, or milk. Therefore, the animals such as mules, donkeys, or oxen which are fed to carry loads, to mount, or to do some farm work are not subject to zakat. Jabir b. Abdullah (r.a.) said, “No zakat is due on the oxen used for plowing.” Horses that are used for mounting and carrying loads are not subject to zakat, either. However, if they are valuable horses obtained for commercial purposes, they are regarded as trade assets and one fortieth of their value must be given as zakat.

Zakat of Camels

The nisab amount for sa'ima camels is five

There is no zakat for the amount between 0 – 4 camels,

For the amount between 5 - 9 camels, zakat is one sheep,

For the amount between 10 - 14 camels, zakat is two sheep,

For the amount between 15 - 19 camels, zakat is three sheep

For the amount between 20 - 24 camels, zakat is four sheep

A two-year-old female camel is given as zakat for a camel when the count is between 25 - 35,

For the amount between 36 - 45 camels, zakat is a three-year old female camel

For the amount between 46 - 60 camels, zakat is a four-year old female camel

For the amount between 61 - 75 camels, zakat is a five-year old camel

For the amount between 76 - 90 camels, zakat is two three-year old female camels

For the amount between 91 - 120 camels, zakat is two four-year old female camels

The amounts of zakat for more camels are explained in detail in related chapters of Islamic law books. It is a condition that the camels given as zakat must be female.

Zakat for cattle and water buffaloes:

The nisab amount for sa'ima cattle is thirty.

There is no zakat for the amount between 0-29.

For the amount between 30 – 39, the zakat is a Male or female calf that has reached two years of age.

For the amount between 40 - 59, the zakat is a male or female calf that has reached three years of age.



After this, for every thirty cows (cattle), one two-year-old cow will be given as zakat. Moreover, for every forty cows, one two-year-old cow and for every forty cattle one three-year old will be given as zakat. For example, for sixty cows, one needs to give a two-year old calf as a zakat, but for seventy cattle, one three-year old calf is paid as zakat.

Zakat of sheep and goat:

The nisab amount for sa'ima sheep and goat is forty, and their zakat is calculated as follows:

There is no zakat for sheep between the amounts of 0 - 39.

For sheep between the amounts of 40 – 120, the zakat is 1 sheep,

For sheep between the amounts of 121-200, the zakat is 2 sheep,

For sheep between the amounts of 201-300, the zakat is 3 sheep,

After three hundred sheep, one sheep is given as zakat in every hundred sheep.

When zakat is given on sheep and goat, there is no requirement for zakat animal to be male or female. The goat chosen and given as zakat must be older than two years old, while the sheep given as zakat must be older than a year old. However, if a six-month old lamb is imposing and looks like a year old sheep, then it can be given as zakat.

This is because sheep and goat are considered the same kind, they are added to each other to complete the amount of nisab. For example, if one owns twenty-five sheep and fifteen goats, he must give one sheep as zakat because he has forty animals in total. It is more appropriate to give zakat in the kind of the majority of animals in the herd.

If the jointly owned animals reaches the amount of nisab and one year passes over them, they become subject to zakat. Allah's Messenger (pbuh) said in one of his hadiths, *"Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat."*²⁸

If the animals owned by partners are combined, they should not be separated in order to eliminate or reduce the obligation of the payment of zakat. For example, two partners who own forty sheep throughout a year must not end their partnership at the end of the year in order to save themselves from the payment of zakat. Therefore, they will be sinners. In like manner, if two men, each one of whom owns forty sheep, become partners and combine their sheep to give only one sheep as zakat (because the total becomes 80 sheep) instead of each one of them giving one sheep, they will also become sinners.²⁹

In order to calculate zakat jointly on the mutually owned animals, the animals should be fed together. If two neighbors bring their animals together and combine them, their zakat is calculated together as if they are owned by one person provided that the animals are cared by the same shepherd, grazed in the same pasture, and kept and milked in the same barn.

I. CHARITY (SADAQA) AND ITS TYPES

a. The Definition of Sadaqa

The **lexical** meaning of sadaqa is to confirm, speak honestly, to spend something in the lawful way. In **Islamic legal terminology**, it means to help the needy and the poor only for the sake of Allah. Sadaqa is a broad term that encompasses zakat and other types of charity.

We can see the broadness of the concept of sadaqa in the following hadith: *"Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa."*³⁰

The reason behind charity is also to have the person's wealth blessed. Our beloved Prophet (pbuh) said, *"Charity does not reduce the wealth."*³¹

Women have also been encouraged to spend for those in need. One day while addressing women, Our Prophet Muhammad (pbuh) said that: *"O women, even if it is from your adornments, give sadaqa."*

b. The Types of Sadaqa

There are two types of charity, obligatory and supererogatory:

1. Obligatory Charity (Sadaqa): This is zakat al-mal (zakat of wealth) and zakat al-fitr (zakat paid in Ramadan). Both of them are separate acts of worship that have rules particular related to them.

28 Al-Bukhari, Zakat, 33, 34, 35; Abu Dawud, Zakat, 4; al-Nasai, Zakat, 5

29 Zuhayli, al-Fiqh al-Islami, 3/1930

30 Al-Bukhari, Sulh, 11; Jihad, 72,128; Muslim, Zakat, 56

31 Sahih al-Muslim, Kitab al-Birr wa al-Sila, 19.

2. Supererogatory Charity (Sadaqa): These are charities given other than zakat al-mal and zakat al-fitr.

Sadaqa jariyah, which means continuous charity, is the best example of the nafilah sadaqa. This pleasant deed can be carried out by financially aiding places like places of worship, educational establishments, construction of roads, water pipes and fountains, and bridges; or financially aiding charitable organizations for the sake of Allah.

J. THE IMPORTANCE OF GIVING, SPENDING MONEY IN THE PATH OF ALLAH

Infaq means financially aiding people who are poor and needy, relatives or not, in order to ensure their maintenance. In many verses of the Qur'an, "spending in the path of Allah" has been ordered and advised to wealthy Muslims, and the people who spend in the path of Allah are praised:

Allah the Almighty states this in the Qur'an as follows:

"... for, those of you who have attained to faith and who spend freely [in God's cause] shall have a great reward."³²

"The parable of those who spend their possessions for the sake of God is that of a grain out of which grow seven ears, in every ear a hundred grains: for God grants manifold increase unto whom He wills; and God is infinite, all-knowing."³³

"Those who spend their possessions [for the sake of God] by night and by day, secretly and openly, shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve."³⁴

"And spend on others out of what We have provided for you as sustenance, ere there come a time when death approaches any of you, and he then says, 'O my Sustainer! If only Thou wouldst grant me a delay for a short while, so that I could give in charity and be among the righteous!'"³⁵

LET US NOTE

The following verse about infaq is attention grabbing: "O Muhammad! And they will ask thee as to what they should spend [in God's cause]. Say: "Whatever you can spare"..."

(Al-Baqara, 2: 219)

Not helping the poor, destitute, orphans even though the person has the means is an action that will lead the person to the Hell fire. We understand this from the following verse:

"... [dwelling] In gardens [of paradise], they will inquire of those who were lost in sin: 'What has brought you into hell-fire?' They will answer: 'We were not among those who prayed; and neither did we feed the needy.'"³⁶

When Allah the Exalted explains the characteristics of pious believers, He mentions them as: **"they spend on others out of what We provide for them as sustenance."**³⁷ As can be understood from this

32 Al-Hadid, 57: 7.

33 Al-Baqara, 2: 261.

34 Al-Baqara, 2: 274.

35 Al-Munafiqun, 63: 10.

36 Al-Muddaththir, 74: 40-44.

37 Al-Baqara, 2: 3.

verse, Allah is the One who gives wealth and blessings to people. People should be aware of this fact and in turn, they should be generous towards the poor. They should help and protect those needy people. When they do this, they will receive the spiritual rewards and returns tenfold from Allah, the Almighty. This is because our Prophet (pbuh) stated the following:



Is there any difference between zakat and sadaqa? Discuss in the classroom.

*“Whoever meets a need of his Muslim brother Allah will meet a need of his own. Whoever saves a Muslim from a trouble, Allah will save him from one of his troubles on the Day of Judgment.”*³⁸

They should try to spend in Allah’s cause, in prosperity and in times of shortages. Allah, the Exalted states: **“(the God-conscious) who spend [in His way] in time of plenty and in time of hardship, and hold in check their anger, and pardon their fellow-men because God loves the doers of good.”**³⁹

Allah’s Messenger even encourages those who have nothing to help others in the cause of Allah. For example even though Abu Dharr (r.a.) was one of the poorest Companions, the Prophet (pbuh) encouraged him to carry out infaq by saying him:

*“O Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbor.”*⁴⁰

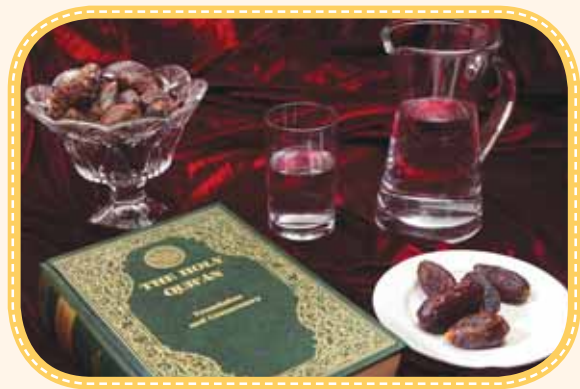
This is why the Companions of the Prophet (r. anhum) always strived to carry out the infaq. Umar (r.a) brought half of his belongings for the Tabuk expedition; and Abu Bakr (r.a) donated all of his wealth for the sake of Allah.

Trying to help people who live far away when there are needy people in the family is not in accordance with the benefits of the society (maslaha). In addition, the one who has a debt to someone else should first pay off this debt. Our Prophet stated:

*“The most excellent dinar is the one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions who are in the way of Allah.”*⁴¹

*“Spend money on yourself first, and then on those whom you have to look after.”*⁴²

After getting married, a husband is required to ensure the maintenance of himself, his wife and his children. Money that is spent on his family is considered charity. It is stated in a hadith: *“If a Muslim ensures the maintenance of their family with the hope of gaining Allah’s approval, this will be like sadaqa for him.”*



38 Sahih al-Muslim, Kitab al-Birr wa al-Sila, 58.

39 Āl Imran, 3: 134.

40 Muslim, Birr, 142

41 Muslim, Zakat, 38; Ibn Maja, Jihad, 4; Ahmad b. Hanbal, V, 279, 284

42 Al-Bukhari, Zakat 18, Nafakat 3; Muslim, Zakat 41; al-Tirmidhi, Zakat 38, Zuhd 32; al-Nasai, Zakat, 60, 53, 51.

It is also stated in the following verse: “...And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbor from among your own people, and the neighbor who is a stranger, and the friend by your side, and the wayfarer, and those whom you rightfully possess...”⁴³

The most virtuous type of charity for a person with good financial means is to spend in order to help his/her needy relatives. Our Prophet (pbuh) has brought this matter to our attention as follows; “Spend money on yourself first, and then on those whom you have to look after!”⁴⁴

If the husband of the woman is poor, she should help him from spending from her own wealth. Our Prophet has stated, “Your husband and children are the most deserving people for you to spend your wealth on.”⁴⁵

K. ZAKAT AL-FITR

a. The Definition of Zakat al-Fitr and its Place in our Religion

Zakat al-fitr was declared obligatory in the second year after Hijrah. According to the scholars, who adopt the view that the word *fitr* comes from the same root as *fitrah* (creation, nature), zakat al-fitr is zakat for the body. Some people who are inspired from this view call zakat al-fitr, “head charity (charity of the bodies - zakat al-abdan)”. According to some scholars, the word *fitr* is related to breaking fast (*iftar*) and zakat al-fitr is an expression of joy, happiness, and gratitude for reaching the festival by fulfilling the duty of fasting in the month of Ramadan. This is because zakat al-fitr helps the poor to enter the festival in a better financial situation, it is an act of worship with aspects of social aid and solidarity.⁴⁶



Our Prophet (pbuh) stated in regards to this type of zakat that, “Zakat al-Fitr cleanses the one who is fasting from the sins of negative words he mistakenly said, and it will be food for the poor.”⁴⁷

b. The Nisab of Zakat al-Fitr (Sadaqa al-Fitr)

The nisab of this type of zakat is to have sustenance enough to feed oneself and all his family members on the Festival Day after spending whatever he is accustomed to at that time. In other words, one is obliged

43 Al-Nisa, 4: 36.

44 Al-Bukhari, Zakat 18, Nafaqat 3; Muslim, Zakat 41; al-Tirmidhi, Zakat 38, Zuhd 32; al-Nasai, Zakat, 51, 53, 60

45 Abu Dawud, Zakat, 44; Talaq, 19

46 <https://sorularlailamijet.com/kaynak/safi-mezhebine-gore-sadaka-i-fitir-ile-ilgili-hukumler-nelerdir>

47 Al-Shawqani, Nayl al-Awtar, II, 406.

to pay the fast-breaking zakat if he has enough for himself and his family on the Day of Fast breaking over and above the customary items prepared and consumed for the Festival Day, such as suitable clothing for himself and his dependents, a suitable dwelling and servants, as well as utensils and books even if he has numerous items of a single type, as well as mounts or other modes of transport, which are suitable for himself and his dependents. Sadaqa al-fitr is an obligation not based on the property but rather based on people.

Sanity and adulthood are not conditions in zakat al-fitr. It is obligatory for every free Muslim who is capable of carrying out the act. Every Muslim who has the necessary conditions must pay this charity in full and in its proper time. According to Abdullah b. 'Umar (r.a.), it is narrated that, *"Allah's Messenger (pbuh) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat al-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the festival prayer. (One Sa' = 3 Kilograms approx.)."*⁴⁸

Zakat al-fitr is obligatory even if someone is in debt, and the person concerned must pay it on behalf of himself and those for whose financial support he is responsible at the time when it is due.

c. For whom one is responsible financially?

Those for whom such a person is responsible financially are divided into four groups:

(1) One's wife (provided she is not working),

(2) One's ascendants [such as one's father, grandfather, great-father, etc.],

(3) One's descendants [such as one's sons, daughters, grandchildren, etc.], be they male or female, young or old. However, one is not obliged to pay zakat on behalf of one's ascendants and descendants unless they are poor or needy, even if their poverty is due to their being engaged in the pursuit of knowledge. As for an older descendant who is not engaged in the pursuit of knowledge, he must be incapable of earning a living [in order for zakat to be paid on his behalf].

(4) Those who are 'owned' and are in the service of the person, such as slaves, even if they are fugitives or captives.

d. Out of which goods is zakat al-fitr paid?

During the time of our Prophet, zakat al-Fitr would be given out of the food items that were always available in the market such as wheat, barley, date, and raisin. The amount that must be paid on behalf of each individual is one sa' (approximately 3 kilograms)⁴⁹ of the food, which is the primary staple of the person on whose behalf it is being distributed. The preferred foodstuffs, in descending order of preference, are wheat, barley, corn, rice, chickpeas, lentils, broad beans, dried dates, raisins, milk and cheese.

Zakat al-fitr must be paid in kind. In other words, it is not permissible to determine and give the monetary value of the foodstuff that will be given as zakat al-fitr. (According to the Hanafi School, it is permissible to give monetary value of the foodstuff. This may even be better for the benefit of the poor because they can spend the money for the things they need more.)

The basis of determining a certain measure for the payment of zakat al-fitr is to meet the food needed to feed a poor person for two meals. However, it is recommended to calculate zakat al-fitr according to the economic conditions of the person who pays it. The head of a family who will pay zakat al-fitr should determine how much food he needs for one day and multiply this amount by the number of his family members in order to find out how much he needs to pay as zakat al-fitr.

48 Al-Bukhari, Zakat, 70, 71, 73; Muslim, Zakat. 13

49 Sa' as a measurement unit: When a normal size person opens both of his hands and takes wheat in his hands, the amount of wheat in his hands is called one mudd. 4 mudds are equal to one sa'.

e. To whom is Zakat al-Fitr paid?

Muslims jurist are unanimously in agreement that the eligible recipients of zakat and zakat al-fitr are same. It is not permissible to give zakat al-fitr to those who are not eligible to receive zakat. It is not permissible either to give this obligatory charity to non-Muslims in general and non-Muslim citizens of Muslim land in particular.

Zakat al-Fitr is given with the intention of fitr to every Muslim who is poor. However, within this group it is wise to give priority to the most needy, close relatives, close neighbors. When giving zakat al-Fitr, it may be preferred to give it to families with children who cannot meet their needs for Eid, to students and to needy people.

People cannot give their fitr to their mother, father, grandfather, grandmother, children, grandchildren, spouse and others whom they are responsible to look after. It is makruh to give the fitr to someone who is far away when there is a needy person in the locality.

If a person who is obliged to pay zakat al-fitr dies before fulfilling this obligatory act, his heirs must pay it out of his inheritance. This is because there is the right of both Allah and His servants in this act of obligatory charity.

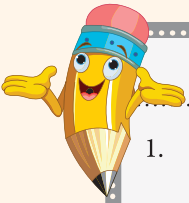
f. When is Zakat al-Fitr paid?

Zakat al-fitr becomes obligatory upon those who are able during the dawn of the first day of the Ramadan festival. The recommended time of this zakat is the last part of Ramadan and the first part of Shawwal. It is a Sunnah to distribute it on the Day of Fast breaking between the dawn prayer and the festival prayer.

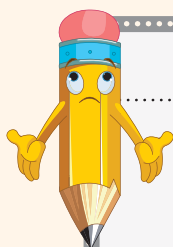
Zakat al-fitr can be paid at the beginning of Ramadan. If it was not paid in the first days of Ramadan, it becomes obligatory to pay it after the evening prayer of the last day of Ramadan until performing the festival prayer in the neighborhood the person lives.

It is reprehensible (makruh) to distribute it between the holiday prayer and sundown unless one has a legitimate excuse for doing so, such as needing to wait for the arrival of a poor relative or the like. It is forbidden to distribute it after sundown on the Day of Fast breaking unless one has a legitimate excuse, such as the absence of those who are qualified to receive it.



**REVIEW QUESTIONS**

1. Briefly explain the importance of zakat al-mal and give information about the benefits of zakat.
2. Specify upon whom zakat is made obligatory.
3. Specify the conditions that are needed in the goods that are subject to zakat.
4. Specify the nisab amounts of gold and silver and explain whether or not zakat is given from gold and silver that is found at home.
5. State which metal is used as the basis for the calculation of the zakat for merchandise.
6. Give some information about the zakat amounts regarding cattle and water buffaloes, sheep and goats.
7. Learn and write down the ratios of zakat paid out of crops.
8. Specify the goods that are not subject to zakat.
9. List the people to whom zakat can be given.
10. Give information about the people to whom zakat cannot be given.
11. Define sadaqa and give information about its types.
12. Give information about the importance of sadaqa and its merits. Memorize three verses and three hadiths concerning this topic.
13. Define zakat al-Fitr.
14. Learn what the nisab amount for zakat al-fitr is and specify out of which goods, and in what ratios it is paid.
15. State when zakat al-fitr can be given.
16. Give some information about the importance of solidarity from the standpoint of unity and togetherness.



TRUE FALSE QUESTIONS



1. () One fifth is the ration for zakat of treasures.
2. () If a person obtains the nisab amount from his/her receivable debts, but if he/she does not obtain all of it, he/she is not required to pay zakat for it.
3. () If one harvests twice a year, he/she must pay zakat every harvest time.
4. () When zakat of animal is being calculated, all of the mothers and offspring is calculated.
5. () It is permissible to pay zakat al-fitr to dhimmis living in Muslim land.



FILL IN THE GAPS

Fill in the blanks with one of the appropriate words given below

(*dinar, wasq, rikaz, muallafa-i qulub, nisab, dirham*)

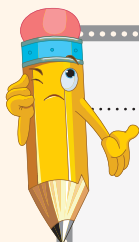
1. The specified measurement and amount that the religion has put forth for goods is called
2. The measurement used for gold money in the time of our Prophet was the measurement for silver was and the measurement for agricultural products was 5
3. One of the groups that zakat is given to is those whose hearts will be attracted to Islam, in other words the
4. Treasure and wealth that was buried underground by people is called



MULTIPLE CHOICE QUESTIONS

1. For the validity of zakat, the wealth must be under one's ownership. Which one of the following is not one of such situations?
 - A) If the price is paid, zakat for goods must be paid even if they are not in hand.
 - B) If the goods is destroyed before the payment of zakat, it is not obligatory to pay its zakat.
 - C) It is not obligatory to pay zakat for goods that have no possibility of being attained again.
 - D) The property should be under one's disposal.
2. Which of the options below gives wrong information about the amount of nisab?
 - A) Cattle and buffaloes: 5 or more
 - B) Gold: 20 mithqal or more
 - C) Sheep: 40 or more
 - D) Silver: 200 dirham or more
3. Which of the options below is not amongst the eight groups to whom zakat can be given?
 - A) The poor
 - B) The wayfarer
 - C) The indebted
 - D) The orphan
4. Zakat cannot be given to some people and in some places. To which of the places or people mentioned below is it possible for us to give our zakat?
 - A) To those who can easily earn their livelihood.
 - B) To university students who are not financially supported by their parents
 - C) To our grandchildren
 - D) To schools and mosques
5. Which animal is not among the group called sa'ima animals?

A) Sheep	B) Cattle
C) Camel	D) Horse
6. Which information given below is wrong concerning zakat of animal?
 - A) One sheep for 40–120 sheep
 - B) One sheep for 5–9 camels
 - C) Three sheep for 201–300 sheep
 - D) Two cattle for 30–39 cattle



MULTIPLE CHOICE QUESTIONS

7. Which one of the following information about zakat for mines is correct?
 - A) The ratio of zakat in mines is one fortieth and there is no requirement of passage of a year.
 - B) If mines are more than the amount of nisab, one fifth of them is paid as zakat.
 - C) If mines are more than the amount of nisab, one twentieth of them is paid as zakat.
 - D) The ratio of zakat in mines is one fortieth and passage of a year is a requirement.
8. What is the ratio of zakat required to be paid out of crops produced by irrigation with labor?
 - A) 1/5
 - B) 1/10
 - C) 1/20
 - D) 1/40
9. Which information about the zakat of merchandise given below is false?
 - A) All kinds of goods owned for trading are subject to zakat
 - B) Zakat for merchandise is paid out of profit. If one does not make any profit, one does not have to pay zakat for that year.
 - C) If the value of merchandise reaches the level of nisab for gold, zakat must be paid out of it.
 - D) In order for the payment of zakat out of merchandise to be a requirement, one year should pass after attaining it.
10. When was zakat and zakat al-Fitr made fard?
 - A) The first year of Hijra
 - B) The third year of Hijra
 - C) The second year of Hijra
 - D) The fourth year of Hijra
11. On behalf of which person mentioned below does one not have to pay zakat al-fitr?
 - A) One's servant
 - B) One's needy father
 - C) One's wife
 - D) One's married children
12. When does the payment of zakat al-fitr become reprehensible?
 - A) One day before festival
 - B) Two days before festival
 - C) Before festival prayer
 - D) After festival prayer

CHAPTER 10

HAJJ AND UMRAH

CONTENTS

- A. THE IMPORTANCE OF HAJJ AND UMRAH
- B. CONDITIONS OF HAJJ
- C. THINGS THAT PREVENT THE PERFORMANCE OF HAJJ OR UMRAH
- D. DIFFERENCES BETWEEN HAJJ AND UMRAH
- E. TYPES OF HAJJ ACCORDING TO ITS PERFORMANCE
- F. TERMINOLOGY RELATED TO HAJJ AND UMRAH
- G. THE ESSENTIAL ACTS OF HAJJ AND UMRAH
- H. THE WAJIB ACTS OF HAJJ
- I. HOW TO PERFORM HAJJ AND UMRAH
- J. THE FORBIDDEN ACTS IN HAJJ AND UMRAH
- K. OTHER ISSUES RELATED TO HAJJ AND UMRAH



PREPARATORY WORKS

1. Learn by asking your teachers when the hajj (major pilgrimage) became obligatory upon the believers.
2. If there are people in your family who have performed hajj, ask and learn from them how hajj is performed.
3. Do religions, which came before Islam historically, have acts of worship similar to hajj? Research this topic from a book related to the history of religions.
4. Express your opinion regarding the importance of the Ka'bah for the Muslims.
5. Discuss the importance of Hajj for the Muslims all over the world.
6. What kind of changes do you observe in the lives of those who have performed hajj?
7. Learn the meanings of the terms “ihram, shawt, tawaf, sa'y” from a book related to Islamic acts of worship.
8. Find and write a couple of hadiths related to the merits of pilgrimage.

A. THE IMPORTANCE OF HAJJ AND UMRAH

Hajj, which is one of the five pillars of Islam, is a financial and physical act of worship that every Muslim who fulfills the appropriate conditions, must carry out once in their lifetime.

Hajj lexically means to visit the sacred locations and places. In Islamic legal terminology, the term hajj means entering the state of ihram, performing waqfa (ritual standing / staying) in the Plain of Arafat, performing sa'y (ritual walking between the Hills of Safa and Marwa, getting the hair shaved or trimmed, circumambulating around the Ka'bah (tawaf al-ifada) and doing all these actions in the given order.

The word umrah lexically means "visiting". In Islamic legal terminology, it means to intend to go to the Ka'bah in order to perform certain acts of worship, such as circumambulate around it and to perform sa'y between the Hills of Safa and Marwa.



a. The place of Hajj and Umrah in our Religion

Hajj was made obligatory in the ninth year of Hijra. The obligation of hajj is based on the Qur'an, Sunnah of the Prophet (pbuh) and the consensus (ijma) of the Muslim scholars.

Allah Almighty states the following in the Qur'an:

"In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures."¹



The person who performs the ibadah of hajj is called a "hajji (plural, hujjaj)". The one who performs umrah is called a "mu'tamir".

The performance of Hajj and umrah have been made obligatory once in a lifetime upon Muslims who have fulfilled certain conditions. Regarding the obligatory nature of these acts of worship, Allah Almighty says in the Qur'an,

"And complete the Hajj or 'umrah in the service of Allah..."²

1 Âl Imran, 3: 97.

2 Al-Baqara, 2: 196.

INFORMATION BOX

Having a slack attitude towards the hajj ibadah should be strongly avoided. If this is not done, the warning of Muhammad (pbuh) is terrible and frightening: *“If someone can meet their eating, drinking and travelling needs but does not perform the hajj when it is possible, there is no prevention from that person dying as a Jew or a Christian!”* (al-Tirmidhi, Hajj, 3)

Our Prophet (pbuh) has many sayings concerning this topic. One of these sayings is: *“O people! Hajj was rendered fard for you; perform hajj.”*³

Our Prophet (pbuh) made clear that hajj is one of the pillars of Islam in the following hadith: *“Islam has been built upon five things - on testifying that there is no god but Allah, and that Muhammad is His Messenger; on performing salat; on giving the zakat; on Hajj to the House (if the person has the means to go); and on fasting during Ramadan”*⁴

Regarding the merits of umrah, there are several sayings of the Messenger of Allah (pbuh) such as, *“(The performance of) umrah is an expiation for the sins committed (between it and the previous one)”*⁵, *“When it is Ramadan, perform umrah, for umrah during it (Ramadan) is equivalent to Hajj”*⁶ and *“Perform Hajj and ‘Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron, gold and silver.”*⁷

Hajj and umrah are acts of worship that every Muslim who fulfills the required conditions must perform. It is not permissible for the believers to send someone else to perform the hajj on behalf of them if they do not have a valid excuse. However, if they are not in a state to go to hajj, then they may send someone else as their representative.

A woman upon whom the hajj is obligatory must go to hajj when she has one of her very close male relatives with her or if she is accompanied with a group of trustworthy Muslim women. Her husband cannot prevent her from going to hajj. However, the woman to whom hajj is not fard but who just wants to perform a nafilah hajj cannot go if her husband does not give her permission.

b. The Wisdom and Benefits of Hajj and Umrah

Hajj allows us to battle against and stone the enemy within ourselves that we call nafs and also our hateful tendencies. It enables us to stop discriminating people according to their statuses and helps us take refuge in Allah.

An accepted Hajj is a means for a person to enter Paradise. Allah’s Messenger states that: *“The reward of Hajj Mabruur (an accepted hajj) is nothing but Paradise!”*⁸

3 Muslim, Kitab al-Hajj, IV, 224.

4 Al-Bukhari, Kitab al-Iman, I, 19-20.

5 Al-Bukhari, Umrah, 1; Muslim, Hajj, 437

6 Al-Nasai, Siyam, 6

7 Al-Tirmidhi, Hajj, 2; al-Nasai, Hajj, 6

8 Al-Bukhari, Umrah, 1

It is possible to see this importance of hajj in a hadith that was related from Abu Huraira:

“The Prophet of Allah (peace be upon him) was once asked: “What is the best deed?” He replied: “*To have faith in Allah and His Messenger.*” The enquirer asked: “What next?” The Prophet (peace be upon him) said: “*To strive in the cause of Allah (jihad).*” “What is the next best thing?” He replied: “*Hajj Mabrur (a faultless Hajj that is free of sin and is graced with Divine acceptance and pleasure).*”⁹

In order to be able to perform a mabrur hajj, these five conditions must be observed:

1. To have the most sincere intention when going to hajj, in other words, to go there only for the sake of Allah. Pilgrims should act like they are actually going to visit Allah, not to focus on anything but Him.

2. To go to hajj with clean, lawfully earned (tayyib) money.

3. To carry out the duties one has due to being a servant to Allah. If they have debts to Allah, such as prayers and fasting, they must make a definite decision to make them up and should start this immediately.

4. To stay away from useless and hateful words, intentions and actions, fights, and debates (rafas, fusuk, jidal),

5. To complete hajj in accordance with its other external and internal (zahir and batin) requirements. Repenting for the mistakes during hajj, turning towards Allah with invocations and asking His forgiveness, to make the most of hajj with good deeds, are in a way a promise made to Allah the Almighty that this state will continue after finishing the performance of hajj.

A hajj that is performed by following its rules for the sake of Allah is a means for Muslims to purify themselves from sins. Thus, our Prophet stated: “*Whoever performs Hajj for the sake of Allah and during this time stays away from evil words and opposing Allah, they will return home from hajj like a newborn that is purified of sins.*”¹⁰

Hajj establishes a fellowship of faith by bringing Muslims together. It is a way for Muslims from different countries all around the world to meet and to solve each other’s difficulties and problems.

Due to the fact that millions of Muslims have come from many different countries for hajj and that they are all acting together at the same time, this is in a way a show of strength to the enemies.

The clothes of ihram that are worn during hajj lead the person to think about death. Everyone wearing the same clothes during hajj, no matter what their social stature is, and the crowd at Arafat during the time of ritual standing (waqfa), reminds people of the Day of Judgment.



9 Al-Bukhari, Jihad I; Hajj, 4, 34, 102; Umrah, 1; Muslim, Iman, 135, 140; al-Tirmidhi, Mawaqit, 13, Hajj, 6, 14, 88; al-Darimi, manasik, 8, salat, 24, 135

10 Al-Bukhari, Hajj 4; al-Nasai, Hajj, 4

The state of ihram leads the believers to explore their inner world. It teaches a person to remain patient under any circumstances and conditions, because it is necessary to not get upset against fellow Muslims. The difficulties and deprivations faced during the time of the journey and hajj teach believers the value of blessings of Allah and to be grateful to Allah for them. The prohibitions of the state of ihram teach a person to be more compassionate towards animals, plants and needy people and contribute to establishing a delicate spiritual climate.

Hajj is a very delicate ibadah because many things, which are permissible under normal circumstances, are declared forbidden during hajj. This is why the person should be prepared spiritually for the journey of hajj. Also, the moment the pilgrims make intention for hajj, Satan will trail along after them. This is why the first weapon that the pilgrims must strap on is “sabr (patience)”. This is because hajj is an act of worship that is not like other ibadahs. It may appear easy from the outside, however, it is one of the hardest ibadahs. This is why the phrase: “O Allah! Make it easy for me!...” is included in the sentence of intention.

c. Wisdom related to the Obligations (Manasik) of Hajj and Umrah

Hajj and umrah allows the pilgrims to experience an environment that is similar to judgement day (mahshar). It is an ibadah that helps the person learn the truth of the statement “Die before you die!”.

Hajj takes place in a blessed and magnificent atmosphere where Muslims from all over the world gather and meet. The sacred places where hajj is carried out are full of divine signs.

Mecca is the place where ideas of nation, color, nationality, and clothing are all removed and forgotten and where the truth that all Muslims are one nation becomes clearer.

Medina al-Munawwara, is the blessed city in which our Prophet, who was sent to the world as mercy, and His beautiful Companions lived. To breathe the air that Allah’s Messenger (pbuh) breathed gives Muslims a spiritual excitement. Visiting Masjid Nabawi, our Prophet’s grave, and the graves of the martyrs reminds people of the Age of Happiness (Asr al-Saadah). It strengthens the love for the Prophet in the believers’ hearts, and it will make the believers hold on to the Sunnah more tightly.

The Ka’bah is the direction towards which the believers turn in prayer and it is the act of worship that Allah wanted to implement with his command “**But prostrate yourself, and draw near (unto Allah)!**” (al-Alaq, 96: 19).

Hajar al-Aswad is the blessed stone that is greeted and kissed during the circumambulation around the Ka’bah. It is the stone where the Muslims promise to serve and be loyal to Allah.

Arafat reminds people about rising from the grave on Judgment Day (qiyamah) and the hastened gathering of people in groups on that Day. All human beings will wait for forgiveness in the presence of Allah in a helpless, needy and hopeful state. Hearts and eyes will become wet with tears of repentance, sincere duas and prayers will rise to Allah. Clean slates will be opened from the books of their lives and the promise of obedience during the rest of their lives will be given to Allah.

Muzdalifa remolds the heart with Allah’s greatness, power, magnificent sovereignty and divine manifestations, it is the place where all worldly and earthly things are left behind.

Mina is the place where the prophets Ibrahim and Ismail put their trust in Allah.

Stoning the Devil is the place where Devil is damned and where the heart is freed from all blindness and misgivings and directed towards Allah. The way to carry out this action is to stone first the Satan inside us.

Hills of Safa and Marwa are the places where we remember our Mother Hajar who looked for water, and where we run to our Lord and take refuge in Him with the feeling that we are helpless creatures.

Qurban is a wind of mercy and wisdom that reminds us to keep ourselves from indulging in wealth, life, wants and desires of the nafs and completely submit ourselves to Allah. We realize this by living by the exemplary submission of the Prophet Ismail.

B. CONDITIONS OF HAJJ

CONDITIONS OF HAJJ										
CONDITIONS FOR HAJJ BEING OBLIGATORY UPON A PERSON			CONDITIONS FOR THE PERFORMANCE OF HAJJ					CONDITIONS FOR THE VALIDITY OF HAJJ		
To Be Mukallaf	To Be Rich and Istita'ah	To Be Free	For Women To have a very close male relative as companion	To Be Healthy	Enough Time	For women not to be in waiting period (iddah)	Road Safety	Special Time	The State of Ihram	Special Place

a. Conditions for Hajj Being Obligatory upon a Person

To be an adult Muslim of a sound state of mind: If a Muslim performs pilgrimage before the age of puberty, it does not remove the obligation of pilgrimage. This person must perform pilgrimage again after he becomes well-off.

The pilgrimages that are performed after performing the obligatory pilgrimage will be supererogatory pilgrimages.

To be free: Pilgrimage is not obligatory upon slaves and captives.

To be rich and have the ability to perform pilgrimage (istita'at): The person must have the money he needs for the journey, and financial means to provide himself and all those under his care throughout the pilgrimage, in other words, he must have the ability to go to pilgrimage.

If one lives in a place distant enough to Mecca to be considered a traveler, he should have financial means to cover his travel expenses. If the person who lives in a place less than 90 km away from Mecca and has the strength to walk, he is obligated to go to pilgrimage even on foot.

DISCUSS



According to Maliki and Hanbali Schools and Imam Abu Hanifa and Abu Yusuf, hajj is a “fawri” act of worship. In other words, the hajj ibadah should be carried out as soon as possible. The people who are responsible for performing Hajj should try to carry it out in the first year that they possess the required conditions. Our Prophet stated, “Act quickly in performing hajj. Because one of you does not know the time that death will come to them.” (Abu Dawud, Manasik, 5).

Discuss the positive sides of going to hajj during the period of youth and during old age.

When pilgrimage becomes obligatory on a believer, it is an eminent task that needs to be fulfilled without delay. According to Imam Shafii and Imam Muhammad, it can be postponed if one is determined to perform it in the future and there is no reason to fear that on account of this delay, the opportunity to perform the hajj will be missed, due, for example, to old age, the inability to reach his destination, or a loss of his wealth. However, these Muslim jurists also say that it is a Sunnah and more cautious attitude to perform hajj as soon as one gets the opportunity.

It is recommended to the person who will go to pilgrimage to settle his debts before setting out on the journey, make up with the people with whom he is angry, repent for all his sins, ask the forgiveness of all kith and kin, to write his will in the presence of witnesses, and have a good and easygoing fellow traveler to accompany him in the pilgrimage journey. It is also recommended to prepare more than enough money and provisions in order to help the needy both on the journey and during pilgrimage.

b. Conditions for the Performance of Hajj

The following conditions are sought in order to have the ability to perform the hajj:

To be healthy: It is not obligatory personally to perform pilgrimage upon those who are paralyzed or too ill or too old to bear the pilgrimage journey. In the case of someone who is blind, he is not obliged to perform the hajj unless he finds a guide, even if he must hire him, provided that he is able to afford the cost. If he finds no guide, or if he finds a guide but cannot afford to hire him, he is not required to perform the hajj even if he is a resident of Mecca and is adept at walking with a cane.

To have enough time: One must have sufficient time to go to pilgrimage. Those who are in jail, or kidnapped, and those who are prevented from going to pilgrimage are not obligated to perform hajj as long as their situation continues.

To have road safety: If an epidemic or war breaks out in Mecca, it may lift the obligation for that year.

For Women to have a very close male relative as companion: A Muslim woman who wants to go pilgrimage should be accompanied by a mahram (husband or very close male relative e.g. father, son etc.), or three or more trustworthy women. According to Hanafi and Hanbali Schools, it is not permissible for a woman to go on a journey without being accompanied by a mahram, even if she is with a group of trustworthy women. If she finds only one other woman to accompany her, she is not required to go on the hajj, though it is permissible for her to perform the obligatory hajj with her; in fact, it is permissible for her to go out alone to perform the obligatory hajj provided that the way is safe. In this regard, Allah's Messenger (pbuh) said as follows, *"It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a mahram with her."*¹¹

For Women, not to be in waiting period (iddah): If the woman who will go to pilgrimage has been divorced or her husband died recently, she must have finished the waiting period (iddah). The waiting period for a divorced woman is at least three months and for a widow, it is at least four months and ten days.

Those who have the conditions to perform hajj must personally perform hajj in that year. Those who do not fulfill any one of these conditions may perform their hajj during another year, send a deputy on their behalf, or write this in their will.

c. Conditions for the Validity of Hajj

In order to perform a valid hajj, the following three conditions must be met:

a) Ihram: In order to perform a valid pilgrimage, one must enter the state of ihram and act in obedience with the prohibitions of the state of ihram while he is in that state.

11 Muslim, Hajj, 419, 422; Malik, al-Muwatta, Isti'dhan, 37

b) Special Time: The rites of hajj (manasik) must be performed in the months of hajj. This is stated in the Qur'an as follows: **“For Hajj are the months well known.”**¹²

Certain rites of hajj such as “entering the state of ihram”, “waqfa in the Plain of Arafat,” “to perform tawaf al-ifada”, “Sa’y” and “stoning the devil” etc. must be performed in specified days – the eve of Festival of sacrifice and the Days of Festival of Sacrifice.

c) Special Place: Waqfa must be carried out in the Plain of Arafat and the tawaf must be around the Ka’bah.”

If any one of the above mentioned conditions is missing, hajj becomes invalid.

C. THINGS THAT PREVENT THE PERFORMANCE OF HAJJ OR UMRAH

There are certain things that prevent a person from performing hajj and umrah:

- Husband: A husband may restrain his wife from going to both the obligatory and the supererogatory hajj and umrah. According to schools of Islamic law other than Shafiis, a husband may not proscribe his wife to perform the obligatory pilgrimage.
- Parents. The mother and the father may prevent their children to go to supererogatory hajj or umrah, but they cannot prevent them to go to the obligatory hajj and umrah. However, it is a Sunnah for the children to get the permission of their parents before going to the obligatory hajj and umrah. Every hajj performed by children, who are not at the age of puberty yet, is accepted as a supererogatory hajj.
- Slavery: A slave cannot go to hajj without getting the prior permission of his master.
- Being restricted, in debt, confiscation and being in prison: The restricted person cannot go to pilgrimage without the permission of his guardian or trustee. In order to prevent him from wasting his money, his guardian should accompany him in his journey. The creditor may prevent the debtor from going to pilgrimage if the debtor does not intentionally pay the loan at the due date despite having the means to pay it. However, if the debtor enters the state of ihram, it is permissible for the creditor to force him to go out of the state of ihram. If the debtor is in prison for not paying his debt or for being in financial problems, he can go out of the state of ihram even if he enters the state of ihram for hajj.
- Enemy: If the pilgrims face the enemy after entering the state of ihram, if the pilgrims cannot find an opportunity to carry out the rites of hajj before fighting the enemy or losing all his belongings to the enemy, they wait for some time to be saved from this hardship and if the danger continues to exist, they offer a sacrifice or shave their heads and are released from the state of ihram. If one gets ill after entering the state of ihram, it is not permissible for him to be released from the state of ihram. However, according to the Hanafi School, it is permissible for a person who gets ill after entering the state of ihram to be released from it just like the pilgrims who face an enemy.

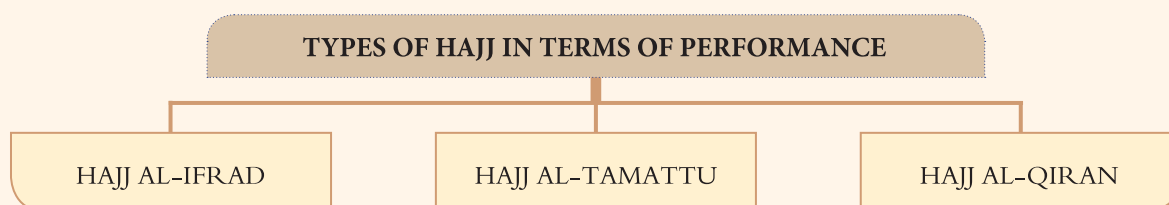
12 Al-Baqara, 2: 197

D. DIFFERENCES BETWEEN HAJJ AND UMRAH

The following differences exist between hajj and umrah:

- ❖ The time when the hajj can be performed is fixed, whereas there is no specific time to perform the umrah. Those who make intention to perform only hajj and start performing hajj cannot perform umrah before they complete all the rites of hajj except the circumambulation of farewell (*tawaf al-wada'*). (According to the Hanafi School, entering the state of ihram to perform the umrah in the days of Festival of Sacrifice beginning from the Noon Prayer time of the eve of festival is regarded makruh tahriman.)
- ❖ The miqat place for umrah for everybody is outside the borders of Haram. Haram, on the other hand, is the miqat place for hajj for those who are the residents of Mecca.
- ❖ Certain rites such as the waqfas in Arafat and Muzdalifa, sermons, spending nights in Muzdalifa and Mina, stoning the devil, tawaf al-qudum (arriving Mecca) are only required in hajj.
- ❖ Fawat (missing the waqfa in the Plain of Arafat) is not an issue in umrah.
- ❖ Performing hajj and umrah is obligatory upon everybody who is able to do so. According to the Hanafi and the Maliki Schools, performing hajj is obligatory upon those who have the means and ability, but performing umrah is a Sunnah muakkadah.

E. TYPES OF HAJJ IN TERMS OF ITS PERFORMANCE



In terms of its performance, there are three types of hajj, namely hajj al-ifrad, hajj al-tamattu, and hajj al-qiran. One who intends to go to pilgrimage needs to learn how to perform the rites of hajj:

1. Hajj al-Ifrad

It is the type of hajj in which the pilgrim enters ihram for the hajj during the hajj months, then after completing all of the hajj rites, the pilgrim enters ihram for the umrah. This is the most virtuous type of hajj.

The pilgrim who wants to perform hajj al-ifrad makes intention to perform hajj in the place of miqat. The intention is made as follows: “Nawaytu al-hajja wa ahramt bihi lillahi taala. Labbayk allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni’mata laka wa al-mulk. La sharika lak.” (I intend to perform hajj and enter the state of ihram for it for the sake of Allah Almighty. Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)

After the pilgrim who performs hajj al-ifrad arrives in Mecca and performs the circumambulation of arrival (tawaf al-qudum), he waits in the state of ihram. When the time for the rites of hajj comes, he carries them out. After completing the rites of hajj, he is released from the state of ihram. After that, he goes

out of the Haram area, makes his intention to perform the umrah, enters the state of ihram, and performs the umrah.

2. Hajj al-Tamattu

It is the type of hajj in which the pilgrim enters ihram for the 'umrah during the hajj months from whatever miqat he passes through on his way to Mecca. The pilgrim then performs the rites for the 'umrah and is released from the state of ihram. After completing them, he enters ihram for the hajj in Mecca or in a place near him. According to the Hanbalis, this is the most virtuous type of hajj.

The pilgrim who would like to perform hajj al-tamattu makes his intention to perform only umrah in the place of miqat as follows, "Nawaytu al-umrata wa ahramtu biha lillahi taala. Labbayk allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak." (I intend to perform umrah and enter the state of ihram for it for the sake of Allah Almighty. Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)

When the pilgrim who performs hajj al-tamattu arrives in Mecca, he performs tawaf and sa'y for umrah and then have his hair is shaved and he is released from the state of ihram. He then enters the state of ihram again for hajj when the proper time comes and performs hajj. It is compulsory for the pilgrim who performs hajj al-tamattu to sacrifice a qurban. This is because the pilgrim who performs hajj al-tamattu benefits from the impunity from the prohibitions of ihram during the time between umrah and hajj.

3. Hajj al-Qiran

It is the type of hajj which is performed by making intention to perform umrah and hajj together with one ihram and one intention in the season of hajj. According to the Hanafi School, this is the most virtuous type of hajj.

The pilgrim who wants to perform hajj al-qiran makes his intention in miqat to perform both hajj and umrah as follows "Nawaytu al-hajja wa al-umrata wa ahramtu bihima lillahi taala. Labbayk allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak." (I intend to perform hajj and umrah and enter the state of ihram for both of them for the sake of Allah Almighty. Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)

The pilgrim, who performs hajj al-qiran, stays in the state of ihram after he arrives at Mecca and performs the circumambulation of arrival. After that, when the specific time for hajj rites comes, he performs them. Since the rites of umrah are incorporated into the rites of hajj, he does not need to perform the rites of umrah separately. Due to this easiness, it becomes compulsory for the pilgrim who performs hajj al-qiran to sacrifice a qurban.

F. TERMINOLOGY RELATED TO HAJJ AND UMRAH

AFAKI: The pilgrims who come from outside the Miqat borders. It means the one who comes from afar.

ARAFAT: The place located 22 km southeast of Mecca where the ritual standing is carried out.

HARAM AREA: Harem is the secure area in Mecca and its surroundings where only Muslims are allowed to enter, with the condition that plants are not pulled out and animals are not harmed. The borders of Harem area were determined by the Prophet Muhammad with the guidance of Jibril.

HARWALA: It is the term used for the fast paced and lofty walking, slight running of men between the green pillars (or lights) when the sa'y is being carried out between Safa and Marwa.

HILL AREA: It is the place between the Haram area and the Miqat places.

Idtiba': is an Arabic word, which means to draw the upper sheet of the Ihram garment under the right arm-pit and, casting it over the left shoulder, and leaving the right shoulder bare.

IHRAM: make something prohibited; in other words, it refers to the acceptance of the person, who intends to perform hajj and umrah, to look at certain actions and behavior, which are permissible at other times, as prohibited to himself/herself for a certain period of time, in other words, until the requirements of hajj and umrah are completed.

IZAR: The piece of cloth worn by men as ihram around the lower half of their body.

MANASIK: Actions and ibadahs that are related to hajj. The term nusuk is used for each one of the actions needed to be carried out during hajj and umrah.

MASJID AL-HARAM: is the mosque founded around Baytullah (the Ka'bah). Masjid al-haram is the most virtuous masjid of all masjids in the world. *"One prayer that is performed at the Masjid al-Haram is more virtuous than performing one hundred thousand prayers at other masjids."*¹³

Miqat: The term lexically means "border". There are two types of miqat in hajj and umrah: one is the miqat of time and the other is miqat of place.

a) Miqat of time: the time miqat (limit) of hajj begins at dawn on the first day of shawwal and continues until the dawn of tenth day of Dhu al-Hijjah, i.e. the first day of Festival of Sacrifice. As for the umrah, the miqat of time is the entire year.

It is stated in the Qur'an, that hajj can be performed in certain months: **"For Hajj are the months well known. If anyone undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj..."**¹⁴ It is reported that Abdullah b. Abbas (r.a.) said in the context of the interpretation of this verse, "The months of Hajj which Allah mentioned in His book are: Shawwal, Dhu al-Q'ada and the first ten days of Dhu al-Hijjah."¹⁵

b) Miqat of Place: There are five places where the prohibitions of the state of ihram begins and pilgrims get ready to come into the presence of Allah Almighty. These five places were determined by the Messenger of Allah (pbuh). The person who passes beyond the miqat place without entering the state of ihram should go back and enter the state of ihram. Otherwise, it becomes obligatory for him to sacrifice a qurban.

MINA: The area that is between Mecca and Muzdalifa, and found within the Haram borders. The place where the pilgrims stone the Satan and offer their qurban.

MUHASSAR VALLEY: The place that separates Mina and Muzdalifa from one another and the place where the pilgrims are not meant to stop at when they are going to Mina. It is Sunnah to pass this valley quickly during pilgrimage. This is the place where the Ashab Fil (The army of the Yemen governor Abraha who came to destroy the Ka'bah) were destroyed.

MULTAZAM: The part of the Ka'bah wall located between the Ka'bah door and Hajar al-Aswad.

MUZDALIFA: It is the place between the plain of Arafat and Mina within the Haram borders. It is necessary to stay at Muzdalifa for a period of time and make a ritual standing on the first day of sacrificial holiday from dawn to the time the sun rises.

13 Ibn Maja, hadith no: 1406

14 Al-Baqara, 2: 197.

15 Al-Bukhari, Hajj, 33

RAMAL: It is for men to hasten or walk fast with the shaking of the shoulders and walking loftily in the first three shawts (circuits) of the tawaf. The ramal is only Sunnah for tawafs for which sa'y is going to be carried out afterwards.

RIDA: It is a piece of seamless cloth that men wear as ihram on the upper half of their body (waist up).

RUKN YAMANI: It is name of the South corner of the Ka'bah towards the direction of Yemen. This place is greeted just like Hajar al-aswad.

TO SHAVE THE HEAD OR TRIM THE HAIR: to shave the head or trim in order to end the state of ihram is one of the essential parts of hajj. The time for shaving the head or tripping the hair is after stoning jamrat al-aqaba during the days of offering sacrifice.

When ending the state of ihram, it is a Sunnah to carry out the duties in the following order, first to throw stones at the Satan in Mina, then slaughter the qurban and then to shave the head or have a haircut.

SA'Y: To walk from Safa to Marwa four times, and to come back from Marwa to Safa three times between the hills of Safa and Marwa, which makes up seven shawts (circuits). This ritual is called sa'y. This is one of the essential acts (arkan) of hajj and umrah.

SHA WT: In respect to tawaf, it means to start from the point of Hajar al-aswad and walk all around the Ka'bah, then once again return to the starting point. As for sa'y, it means every circuit going from Safa to Marwa or from Marwa to Safa. Each tawaf and sa'y consists of seven shawts.

STONING THE SATAN: Stoning the Satan means throwing small pebbles, on the days of the sacrificial festival, at the stone columns found in Mina that are called the Small jamra, Medium jamra and Aqabah jamrah.

Tahallul: There are two steps of tahallul (ending the prohibitions of the state of ihram). The first step of tahallul takes place by doing any two of the following three acts; stoning the jamras, shaving the head and performing tawaf al-ifada. After the first step of tahallul, all prohibitions of the state of ihram except sexual intercourse, sexual foreplay and the finalization of marriage contracts end. Allah's Messenger (pbuh) said in this regard, *"When you have your hair cut (after stoning the devil), it becomes permissible for you to wear nice scents, wear clothes, and everything except women."*¹⁶

The second step of tahallul, also known as big tahallul, takes place when the pilgrim stones the jamras, have the haircut, and then performs tawaf al-ifada. After the second tahallul, the pilgrim is released from the state of ihram completely and all prohibitions of the state of ihram end.

TAWAF: means to go around the Ka'bah seven times starting from the Hajar al-aswad and then moving forward by positioning the Ka'bah to the left side.

TALBIYA: Saying the statement beginning with the words "Labbayk" (Here I am, O Allah at Your service). Talbiya is like the promise that was given in the bazmi alast, or at the time of the primordial covenant between the human being and Allah.

UMRAH: is the act of worship that is carried out on any day of the year by wearing ihram, shaving or cutting hair after the tawaf and sa'y.

Allah's Messenger (pbuh) performed umrah four times during his life. The first one of them was the umrah of Hudaibiya. The second one was the umrah al-qada that he (pbuh) performed in the month of Dhu al-Qada. The third one was the one that he performed by entering the state of ihram in Jirana. The last one was the umrah that he performed together with hajj.¹⁷

16 Ahmad, al-Musnad, 6/143

17 Al-Tirmidhi, Hajj, 7; Abu Dawud, Manasik, 80; Ibn Maja, Manasik, 50

The umrah performed during Ramadan is the most virtuous one among the umrahs performed throughout the year. A woman came to the Messenger of Allah (pbuh) and asked, “I had prepared to perform hajj, but I faced an obstacle (so I could not perform hajj, what should I do?)”. The Messenger of Allah (pbuh) said, “*Perform umrah during Ramadan, for it is like hajj.*”¹⁸

WAQFA: These are amongst the most important duties of hajj; to be present in the plain of Arafat on the day of Arafat, to be present in Muzdalifa after midnight on the eve of eid, to perform act in these places such as remembering Allah, chanting talbiya, tasbih, takbir, to repent, to say prayers, and to contemplate.

G. THE ESSENTIAL ACTS (ARKAN) OF HAJJ AND UMRAH

THE ESSENTIAL ACTS OF HAJJ					
IHRAM	WAQFA IN THE PLAIN OF ARAFAT	CARRYING OUT TAWAF AL-IFADA	CARRYING OUT SA'Y	CUTTING THE HAIR	FOLLOWING THE ORDER

THE ESSENTIAL ACTS OF UMRAH				
IHRAM	CARRYING OUT TAWAF AL-IFADA	CARRYING OUT SA'Y	CUTTING THE HAIR	FOLLOWING THE ORDER

Note: One does not go to the region of Arafat while performing umrah. That is because “waqfa in the plain of Arafat” is not listed among the essential acts of umrah.

1. IHRAM

Even though when the word ihram is used, the first thing comes to mind is the white seamless apparel worn during pilgrimage, it actually refers to the state of the pilgrim. Ihram is the state in which pilgrim makes certain things and acts, such as clipping nails, having haircut, picking up plants in and around Mecca, etc. which are normally permissible to him, but unlawful as long as he is in that state.

Afaqis (those who come to Mecca from outside) enter the state of ihram in miqat places. Those who come to Jidda by airways must make intention and enter the state of ihram when they are in the air before passing above the miqat line.

Residents of Mecca enter the state of ihram for hajj within the borders of Haram, and for umrah in places like Tan'im or Arafat, which are outside the borders of Haram area. When the afaqi pilgrims, who are released from the state of ihram when performing hajj or umrah, want to enter the state of ihram again, they act just like Meccan residents.

Sunnah Acts of Ihram

- It is a Sunnah to perform major ablution beforehand when going out of the house or entering Mecca, even if the pilgrim is a menstruating woman.

18 Malik, al-Muwatta, Hajj, 66; Abu Dawud, Hajj, 79; al-Tirmidhi, Hajj, 95

- Perfuming the body after performing major ablutions. For a woman to dye her hands up to the wrists with henna, but without inscriptions.
- Removal of underarm hair and pubic hair, trimming one's moustache, fingernails and toenails.
- In the case of a man, for him to put on sandals and an *izar* and a *rida'* which are new and white (or, at the least, washed). Women wear their regular clothes covering all the required parts of their body except their face. Their face should be uncovered.
- Performing two *rak'ahs* as a Sunnah based practice preceding one's *ihram*, provided that the time at which this is done is not one during which voluntary prayers are forbidden. As for someone who is within the Meccan precincts, he may perform these two *rak'ahs* no matter what time it is. The worshiper should do the Qur'anic recitations silently even if he is praying at night.
- Uttering the *talbiyah*, and doing so in a calm, solemn manner as a means of keeping God in remembrance. It is an emulation of the Sunnah for men to utter the *talbiyah* aloud, while it is a Sunnah for women to utter *talbiyah* silently under all circumstances.

Actions which are forbidden in the state of ihram

There are certain acts and behaviors that are forbidden for the person who is in the state of *ihram* as long as he is in that state. These are called "The Prohibitions of *Ihram*". If a person in the state of *ihram* violates one of these prohibitions, there is a penalty due to this violation. Forbidden acts of *ihram* can be classified in terms of their related areas as follows:

A. Prohibitions that are sins and harm other people

1. Rafas: It is forbidden to the person who is in the state of *ihram* to have sexual relations, do actions which might lead up to it, such as kissing and direct genital contact, or say things that might make one have sexual desires. If one concludes a marriage contract while being in the state of *ihram*, it will be null and void.
2. Fusuk: Disobeying God by performing any forbidden act. For although certain actions are forbidden at all times, the prohibition against them is all the more emphatic during the time of the Hajj. The Holy Qur'an warns the believers in this regard as follows: "... **And whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling...**"¹⁹
3. Jidal: It is forbidden to be argumentative and contentious with companions, servants and others.

B. Prohibitions Related to the Human Body

1. Having hair or beard cut. Trimming the mustache.
2. Removing hair from body by shaving, cutting, plucking etc.
3. Trimming one's fingernails and toenails.
4. Using perfume, such as musk, for example, on one's clothing or body. Carrying perfumes or perfume-like fragrances with the aim of smelling it.
5. Applying kohl with perfume.
6. Dying the hair, beard, and moustache for the purpose of adornment, putting on hair gel, and for a woman, to wear lipstick and nail polish.

¹⁹ Al-Baqara, 2: 197.

7. It is reprehensible for a woman to use henna while she is in a state of ihram, and that if she is in her waiting period following the death of a husband, she is forbidden entirely to use it. As for the man in a state of *ihram*, he may use henna anywhere on his body except his hands and feet. As for the use of henna on a man's hands and feet, it is forbidden unless there is a need to do so.

C. Prohibitions Related to Clothing and Clothes

1. Wearing dyed and perfumed clothes
2. For men, wearing something which is stitched.
3. For men, covering part or entire head
4. For men, wearing something which extends all the way around, part or all of, one's body, such as a shirt, trousers, a turban or a jubbah (a long outer garment). (Women should not cover their hands and faces. It is permissible for them to cover their hands and their face to cover themselves against strangers. However, the face cover should be like a veil, which hangs before her face but does not touch the face.)
5. Men are likewise forbidden to wear regular shoes unless they are unable to find any sandals to wear, in which case they are permitted to wear regular shoes after cutting them out under the upper rim.

It is recommended to wear open-top shoes like sandal if it is possible.

D. Prohibition of Hunting

It is forbidden both in and outside the Haram area to hunt, kill or slaughter game animals, whether it is edible or not, point to them if they are visible, or make reference to them if they are not visible, such as referring to their eggs.

According to the Shafii School, neither hunting aquatic game nor slaughtering domestic animals like chicken and lamb are forbidden to the pilgrim in the state of ihram.

E. Prohibitions Related to Haram Area

Hunting game, cutting or picking grass in Meccan precincts and in Haram area around it are forbidden to everybody, whether they are pilgrims in the state of ihram or not. However, certain plants like the one called izhir, senna, as well as dried plants and thorny plants are excluded from this rule.

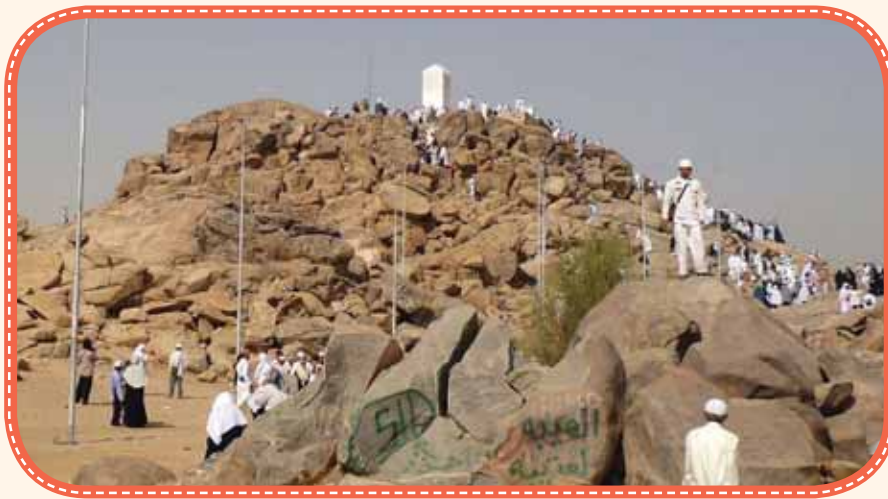
It is permissible to trim the trees, or take other actions for rehabilitative purposes. It is also permissible to pick or cut the crops planted by people.

Fruits and branches of miswaq tree can be plucked and it is permissible to graze animal in the Haram area.

Things that are not forbidden to the pilgrim in the state of ihram

1. Taking a bath. It is permissible to use scented soap or shampoo while taking the bath.
2. Changing ihram clothes and washing them.
3. Brushing teeth with miswaq.
4. Pulling off the broken nail or depilate an infected hair. It is reprehensible to scratch the head or body even if it does not cause plucking any hair.
5. Having a tooth pulled out.
6. Venesection, cupping/Blood-letting (ihtijam) without getting the head shaved.

7. Having an injection and getting a wound wrapped
8. Wearing ring(s), watch, glasses, and gas mask.
9. Wearing money-pouch even if it has stitches, or wearing a belt around the izaar and tying it up when necessary and a hanging bag on the shoulder.
10. Covering the body with something like blanket without covering the face and the head
11. Taking a jacket or a coat over the shoulders without wearing it.
12. Using an umbrella or taking the shade of a tent
13. Hunting aquatic animals like fish and slaughtering domestic animals
14. Killing animals which are not game such as crow, hawk, and harmful animals, pests and insects such as snake, scorpion, mice, fly, lice, acarid etc. and wild animals like wild dogs, lions, tigers etc.



2. PERFORMING WAQFA IN THE PLAIN OF ARAFAT

The most important essential act of hajj is waqfa (ritual standing) in the Plain of Arafat. Waqfa means to be in the Plain of Arafat on the 9th of Dhu al-Hijjah (the day before festival) between Noon and sunset. It is possible to perform waqfa in all states and forms being awake, sleeping, sitting, standing, or walking.

One who stays for a while on the 9th of Dhu al-Hijjah (the day before festival) between noon and dawn on the Day of Sacrifice [10 Dhu al-Hijjah] fulfills the requirement of waqfa in the Plain of Arafat. One who does not stay in the Plain of Arafat even for a short period of time misses the hajj. This person needs to re-perform hajj later.

Waqfa in the Plain of Arafat is the most important rite of hajj. In fact, this is stated in a hadith as follows, ***“The Hajj is Arafah. Whoever came to Jam’ during the night, before the time of Fajr, then he has attended the Hajj.”***²⁰

The Conditions of Waqfa

1. Waqfa must be done during the time specified for it on the 9th of Dhu al-Hijjah.
2. That the pilgrim be qualified to engage in acts of worship by not being insane or so inebriated that he has lost the proper use of his mental faculties. The waqfa performed by an insane, inebriated, or intoxicated person will not fulfill the obligation in this regard. As for someone who is in a coma or a swoon, he is considered to be like someone who is insane.

20 Al-Tirmidhi, Hajj, 57; Abu Dawud, Manasik, 69; al-Nasai, Hajj, 211; Ibn Maja, Manasik, 37

Sunnah Acts of Waqfa

1. That men stop in the place where the Prophet used to do so, namely, at the large boulders at the foot of Mt. Mercy (Jabal al-Rahmah) if this poses no difficulty; otherwise, they should stand as close to the site as possible. As for women, it is recommended that they sit along the outer edges of the site unless they have sedan chairs or something similar, in which case it is preferable for them to ride in these.

2. That one engage in frequent supplication, remembrance of God, and utterance of the words *la ilaha illa Allah*. One should repeat each supplication three times, opening by praising and glorifying God and praying for blessings upon the Prophet, and closing in the same way with an utterance of, "Amin." One should also weep profusely and keep reciting chapters of al-Hashr (59) and al-Ikhlās (112). One should be in the state of minor purity, turn to the qiblah, raise his hands up, and should not raise his voice too much when saying supplications.

3. Before performing waqfa, one should purify his heart from worldly thoughts as much as possible. One should pay attention to eat only foods which are permitted under Islamic law, keep one's intention pure, and cultivate an attitude of humble reverence and modesty.

4. One should lift one's hands, though not above one's head, that one remain exposed to the sun unless one has a legitimate excuse to do otherwise, and should avoid stopping in the roads in order to not to become an obstacle for others.

5. One should be free of major or minor ritual impurity and of impurities on one's body and clothing, keep one's private parts concealed, face the qiblah, ride [rather than walk] if possible.

6. One should not turn away beggars or despise any human being, and refrain from arguing, cursing and name-calling.

7. One should stop in the Plain of Arafat until sundown in order to be present there at the time when day and night converge. Meanwhile the person should listen to the sermons delivered by the imams. It is a Sunnah to deliver sermons on the 7th, 9th, 10th and 12th days of Dhu al-Hijjah.

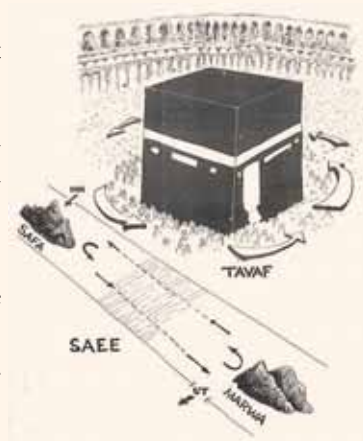


3. TO PERFORM TAWAF AL IFADA (TAWAF AL-ZIYARAH)

The word *tawaf* lexically means "to turn or to walk around something". In terminology, it means to visit the Ka'bah and turn around it seven times. Each one of these turns is called a "shawt". *Tawaf* must be done around the Ka'bah. This requirement is based on the following verse: **"and let them walk [once again] around the Most Ancient House (the Ka'bah)."**²¹

Tawaf al-ifada is performed on the day of Festival of Sacrifice when one comes to Masjid al-Haram after having performed waqfa in the Plain of Arafat. It is also called the circumambulation of visiting (*tawaf al-ziyarah*).

It is not permissible to postpone *tawaf al-ifada* without a legitimate excuse and without performing this *tawaf*, hajj will not be complete. Women who are menstruating perform this *tawaf* after their menses ends.



²¹ Al-Hajj, 22: 29.

The Conditions of Tawaf

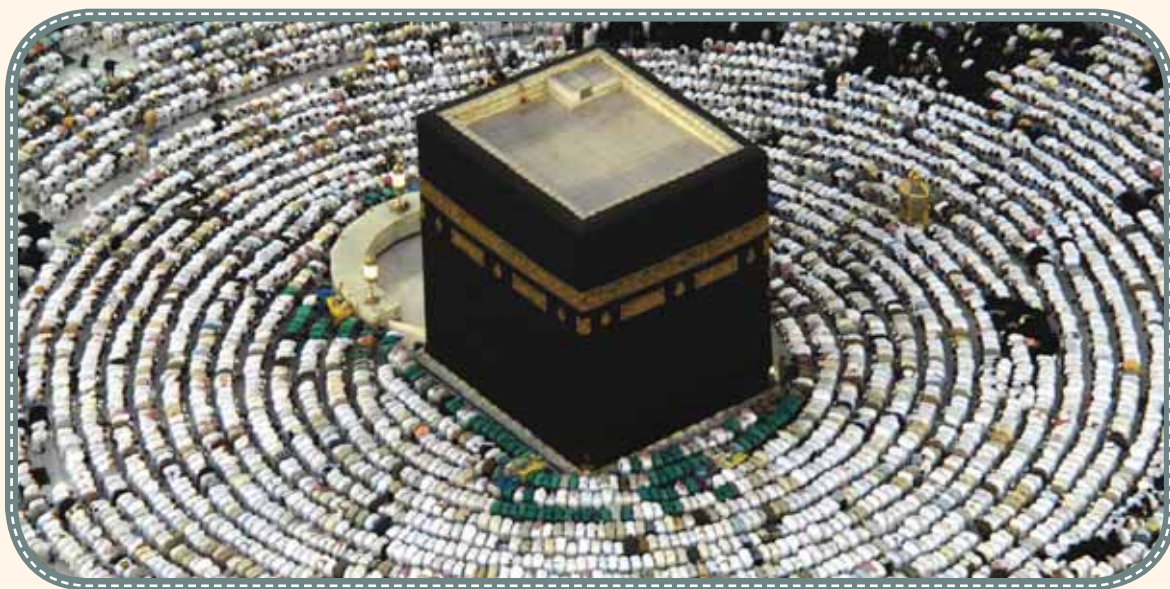
1. Concealment of those private parts which must be concealed during ritual prayer. If one performs tawaf al-ifada without covering the private parts, his tawaf will be invalid.
2. Being free of both hadath and khabath, as in the case of ritual prayer. One cannot be in major or minor ritual impurity, menstruating, or experiencing postpartum bleeding. There should not be any material impurity on his body and clothes.
3. Intending to perform the circumambulation. This is only a condition for a circumambulation, which is neither a pillar of the hajj nor the circumambulation of arrival; in these two situations, by contrast, no intention is required since the intention to perform the major or minor pilgrimage to Mecca is sufficient. The intention to perform the circumambulation must coincide with one's being opposite the Black Stone; if someone forms this intention after passing the Black Stone, his circumambulation will only be counted from the time he passes it again. However, if one returns to a position opposite the Black Stone after forming this intention, the circumambulation will count from that point onward.
4. Keeping the Ka'bah to one's left throughout the circumambulation and facing forward. The pilgrim must keep his or her entire body away from the wall of the Ka'bah, the shadharwan, and from the hijr. If someone steps on the shadharwan or touches the wall while passing by, or if he steps inside the hijr from one end and exits through the other, his hajj will be invalid. Similarly, one's circumambulation will be invalid if one faces the Ka'bah directly, faces directly away from it, performs the circumambulation with the Ka'bah to his right, or walks around backwards with the Ka'bah to his left.
5. Beginning one's circumambulation of the Ka'bah with part or all of one's body opposite the Black Stone from one's left side. In other words, no part of one's body should be ahead of any part of the stone. If one begins the circumambulation of the Ka'bah at any other point, the distance covered before one reaches the Black Stone will not count. Once one has come around again to the Black Stone, one begins a new circuit, at which point it is necessary to be opposite the Black Stone again in the manner described above.
6. Being in the Sacred Mosque or its immediate environs. Hence, one's circumambulation will be valid so long as one is inside the Sacred Mosque, in the air surrounding it or on its roof; this applies even if one is elevated above the Ka'bah, and even if there is a barrier of sorts between the Ka'bah and the person performing the circumambulation.
7. Being certain that one has performed seven complete circuits of the Ka'bah; if any of the seven is omitted, one's circumambulation will be invalid.
8. Not interrupting one's circumambulation in order to do something else; if one does so, the circumambulation will be invalidated.

The Sunnah acts of Tawaf

1. To face the Ka'bah in the beginning of the circumambulation and to stop beside the Black Stone in the direction of the Yemeni comer such that the entire Stone is to one's right and one's right shoulder is parallel with its edge. One then forms the intention to perform the circumambulation, after which one faces the Stone as one moves toward the door of the Ka'bah. Once one has passed the door, one is to face ahead so that the Ka'bah is to one's left. This applies only to the first circuit.
2. To walk (rather than ride) if one is capable of doing so. This applies even to women, since riding during circumambulation is a departure from the ideal unless one has a legitimate excuse for doing so. If one does have such an excuse, there is no harm in riding a vehicle such as a wheelchair.

It is deemed preferable to perform the circumambulation barefoot if one will not be harmed by doing so. It is recommended that one keep one's steps short in order to increase the reward one earns for the circumambulation.

3. Perform istilam which means greeting Hajar al-Aswad (The Black Stone). It is recommended for men to touch the Black Stone with one's hand at the beginning and kiss it lightly. It is not an emulation of the Sunnah for the woman to do so unless the area is empty, whether during the day or at night; as for the man, it is desirable for him to place his forehead on the Black Stone and for him to touch it with his hand and kiss it three times. If he is unable to touch it with his hand, he should do so with a stick or the like, then kiss whatever part of the stick came in contact with the Stone. If he is unable to do this, either, he is to point toward it with his hand or with whatever he is holding in his hand, preferably the right and perform istilam. If it is not possible to come close to the Black Stone, one should greet the Black Stone by raising the right hand up to the ear level and keeping palms open towards the Black Stone and then say, "Bismillahi Allahu Akbar (In the name of God. God is greatest)". It is a Sunnah to do this at the end of every shawt by the right hand. When performing istilam, one should not wait in front of the Black Stone and should continue to walk.
4. To utter the traditional supplication when performing istilam,



بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ إِيْمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ
وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(bismillahi wa Allahu akbar. Allahumma, Imanan bika wa tasdiqan bi kitabika wa wafa'an bi 'ahdika wa ittiba 'an li sunnat nabiyyik, sayyidina Muhammadin Jalla Allahu 'alayhi wa sallam)

"In the name of God. God is greatest. O God, [I perform this rite] based on faith in You and belief in Your Book, in loyalty to Your covenant, and in emulation of the example of Your Prophet, our master Muhammad".

5. In the first shawt, to greet Rukn al-Yamani by right hand and then kiss the palm of right hand.
6. To recite the following supplication between Rukn al-Yamani and Hajar al-Aswad:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O our Lord! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire.” (Al-Baqara, 2: 201)

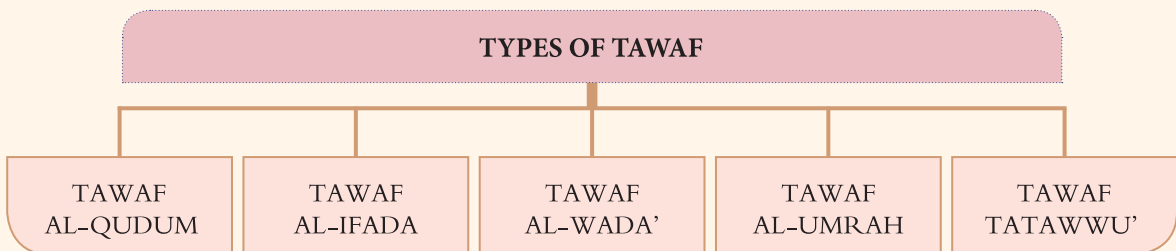
7. For males to walk quickly (ramal), yet without breaking into a run. There is no jumping in the first three circuits, and in the remaining four, males are to walk at a leisurely pace. As for women, they are to walk at their regular pace.
8. For the male, whether he is an adult or a boy, to wear his rida' in such a way that its mid-section passes under his right arm while its ends are draped over his left shoulder. This is called iztiba. When tawaf ends, the shoulder will be covered and the Prayer of Tawaf is performed while the shoulder is covered.
9. Muwalat i.e. to maintain continuity throughout one's circumambulation. Hence, if someone has an occurrence of ritual impurity while circumambulating the Ka'bah, even if it takes place deliberately, he may repeat his ritual ablutions and continue the circumambulation where he left off; however, it is preferable to begin all over again. Similarly, if one of the five ritual prayers is begun during one's circumambulation, one may perform the prayer, then complete one's circumambulation afterwards, but it is considered preferable to start again from the beginning.
10. For men and boys to remain close to the Ka'bah if the area is not too crowded and if it causes no harm or disturbance; as for women, however, it is an emulation of the Sunnah for them not to walk close to the Ka'bah, since this is an expression of greater modesty.
11. To perform two-cycle Tawaf Prayer after the circumambulation; it is sufficient to perform an obligatory prayer, or a voluntary prayer other than this. It is recommended that these two cycles be performed directly after the circumambulation and that one touch the Black Stone immediately after the two cycles. If it is possible, it is recommended to perform Tawaf Prayer behind the Station of Abraham (Maqam Ibrahim); if this is not possible, then to perform it in the place called Hatim; and if this is not possible, to perform it somewhere close to the Ka'bah.

The person who performs tawaf should observe the rules of manners, avoid acts and behaviors against the spirit of tawaf, keep his eyes and hands away from all kinds of sins, and should not belittle the people he meets.

It is reprehensible to perform tawaf when feeling to go to the bathroom, to stop the tawaf before completing it fully without a valid cause, to tie the hands behind during tawaf, to spit without a legitimate reason, to place the hand over the mouth except when yawning, and to crack knuckles.

One should drink the Zam water after the tawaf. It is blessed water. In order to benefit from its blessings, one should take some from this water to his country and offer it to his guests.²²

Types of Tawaf



22 <https://sorularlailamiyet.com/kaynak/safi-mezhebine-gore-hac-ile-ilgili-hukumler-nelerdir#10>

1. Tawaf al-Qudum

This is the first tawaf performed by the afaqis, who intend to perform hajj al-ifrad or hajj al-qiran, when they enter Masjid al-Haram for the first time. It is a Sunnah. It should be performed before the waqfa in the Plain of Arafat.

2. Tawaf al-Ifada (Tawaf al-Ziyarah)

It is the tawaf performed on the days of Eid Al-Adha after returning from Arafat. This tawaf is one of the essential acts (arkan) of hajj. The time for tawaf al-ifada begins after midnight on the first day of Festival of Sacrifice. It is preferred to perform this tawaf on the first day of festival. It is recommended to perform it after being released from the state of ihram and after the performance of major ablution. The prohibition of having sexual relation will not be lifted off the pilgrim before the performance of this tawaf.

3. Tawaf al-Wada'

This is the last tawaf performed before leaving Mecca. It is also called Tawaf Sadr. It is the tawaf that must be carried out by the Afakis during the time of hajj, before leaving Mecca after stoning the jamras. The duties of hajj ends with this tawaf. It is an obligatory tawaf. The women who start menstruating before performing the wada tawaf and women whose period does not end before leaving Mecca are not obliged to carry out the wada tawaf.

4. Tawaf al-Umrah

This is the type of tawaf which is an essential act of umrah and performed in the state of ihram.

5. Tawaf Tatawwu (Supererogatory)

It is the voluntary tawaf that the residents of Mecca carry out occasionally. For those who come from outside Mecca, performing this type of tawaf is more virtuous than performing the supererogatory prayers.

4. SA'Y

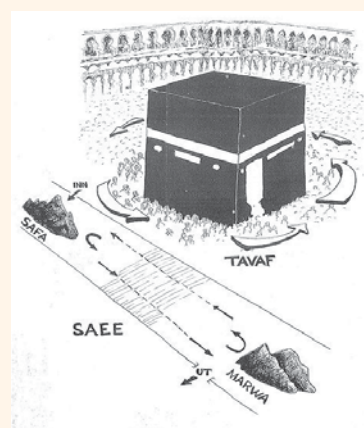
Sa'y, which means ritual walking between the Hills of Safa and Marwa, is one of the essential acts (arkan) of hajj. Sa'y means to perform seven circuits (shawt) between the Hills of Safa and Marwa, four of which are from Safa to Marwa and three of which are from Marwa to Safa.

The Conditions of Sa'y

1. To perform it with the intention of hajj or umrah.
2. To begin from the Hill of Safa and end it at the Hill of Marwa.
3. To complete exactly seven circuits (shawts).
4. To perform it after tawaf al-qudum, tawaf al-umrah, or tawaf al-ifada. Waqfa in the Plain of Arafat should not be between tawaf al-qudum and sa'y.

Recommended (Mandub) Acts of Sa'y

1. The person who will perform sa'y should be in the state of minor ablution. He should be free from hadath and najasah and parts of his body, which are required to be covered, should be covered.



2. In order to perform sa'y, one should first go to the Hill of Safa and climb up to a place where he can see the Ka'bah. It is not appropriate for women to do this.
3. Sa'y should be performed on foot. Those who have a valid excuse may perform it on wheelchairs.
4. One should recite the traditional supplications at Safa and Marwa. The following supplication is often recited during sa'y:

رَبِّ اغْفِرْ وَارْحَمْ، وَتَجَاوَزْ عَمَّا تَعْلَمُ، وَتَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ،

Rabbighfir warham wa tajawaz 'amma ta'lam wa ta'lamu ma la na'lam innaka antal-A'azzul-Akram

“O Allah! Forgive me and have mercy upon me and pass off (my sins) of which You are aware, and You know that of which we have no knowledge; verily You are the Most Honourable, the Most Exalted.”

Men should walk briskly (called harwala) between the green pillars in the area of sa'y (mas'a). Before and after these green pillars, one should continue walking in regular pace. Women do not perform harwala.

One should not give breaks between shawts of sa'y. It is reprehensible to stop during sa'y without a valid excuse and to perform two cycles of prayer.

5. CUTTING THE HAIR

It is an essential act of hajj and umrah for men to have their hair shaved or trimmed and for women to trim their hair. This is expressed in the following verse: **“Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.”**²³

For women, it is enough to cut a piece as long as the tips of their finger. For men it is recommended to trim some from their beard when they cut their hair or shave their head. It is recommended for the bald to sweep the razor on his head. Even though it is virtuous to shave off all the hair, it is sufficient to cut or pluck three single hair strands or cut a little from the tips of the hair.

The time for shaving the head is after midnight on the first day of the festival. According to the order determined by the Sunnah, one needs to stone the devil, then slaughter a qurban, and after that shave the head.

There is no deadline for cutting the hair, tawaf al-ifada (ziyarah) and sa'y. It is recommended to carry them out during the days of sacrificing a qurban. The cutting of the hair can be postponed after the days of festival, but in such a case the prohibitions of ihram continue. What is appropriate to the Sunnah is to cut the hair in Mecca. It is makruh tahriman to postpone it and have the hair cut after leaving Mecca.

6. FOLLOWING THE ORDER

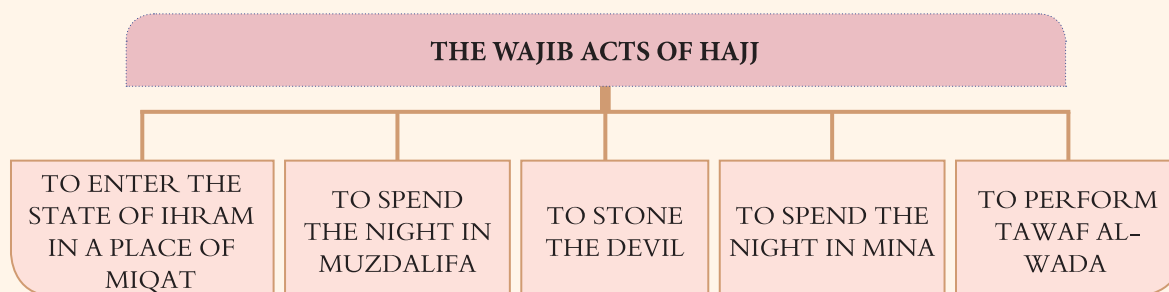
One who intends to perform hajj should first enter the state of ihram, perform tawaf al-qudum (arrival) or tawaf al-ifada (ziyarah), and then perform sa'y. He should perform waqfa in the Plain of Arafat before tawaf al-ifada and the cutting of the hair. This is because Allah's Messenger performed these action in the given order and commanded us to learn the rites of hajj from him as follows: *“Learn your rituals (of hajj) from me.”*²⁴

All essential acts of hajj except waqfa in the Plain of Arafat are also the essential acts of umrah. It is obligatory to perform the essential acts of umrah in their proper order.

²³ Al-Fath, 48: 27.

²⁴ Muslim, Hajj, 310; Abu Dawud, Manasik, 78; al-Nasai, Hajj, 220

H. THE WAJIB ACTS OF HAJJ



Unless all essential acts of hajj are fulfilled, the hajj will be invalid. However, if the wajib (necessary) acts of hajj are not performed, the hajj will not be void, but it will be incomplete, which can be compensated by offering a sacrificial animal.

There are five wajib acts of hajj:

1. To enter the state of ihram in a place of miqat

It is necessary for the person who would like to perform hajj or umrah to enter the state of ihram in one of the places called miqat. One who passes the borders drawn by miqat places without entering the state of ihram will abandon one of the wajib (necessary) acts of hajj. Because of this, he is required to offer a sacrificial animal. However, if he returns to the place of miqat and enters the state of ihram before performing the tawaf al-umrah or tawaf al-qudum (arrival to Mecca), he does not have to offer a sacrificial animal.

They are the five places where pilgrims coming to Mecca should not pass without first entering the state of ihram.

1. DHU AL-HULAIFA: It is the miqat place for people who are coming to Mecca from the direction of Medina. It is located 10km away from Medina. It is 430 km away from Mecca. It is the furthest miqat to Mecca. Our Prophet (pbuh) entered the state of ihram at this miqat place for his farewell pilgrimage (Hajj al-Wada').

2. JUHFA: It is the name of the miqat place for those coming from the direction of Egypt and Syria. It is 187km away from Mecca. People coming by way of the Red Sea through the Suez Channel wear ihram near Juhfa at a place called Rabigh.

3. DHATU IRQ: It is the miqat place for those coming from the direction of Iraq. Its distance from Mecca is 94km.

4. QARNU MANAZIL: It is the miqat of those coming from the direction of Najid and Kuwait. It is 96 km from Mecca.

5. YALAMLAM: It is the miqat of those coming from the direction of Yemen and India. It is 54 kms from Mecca.

2. To spend the night in Muzdalifa

Muzdalifa is a place located in the limits of Haram area between Mina and Arafat. After the sun sets, the pilgrims who perform waqfa in the Plain of Arafat leaves Arafat and arrives at Muzdalifa. It is wajib for the pilgrims to stay in Muzdalifa even if it is for a minute after midnight. It is a Sunnah to spend the entire night and set out to Mina after sunrise. It is recommended to collect small pebbles at night in Muzdalifa to stone the devil, to prolong staying in Muzdalifa by spending some time after Dawn Prayer until day

breaks with remembrances of Allah, chanting talbiyas, takbirs, saying supplications, and repentances, and to perform staying (waqfa) in Muzdalifa close to the place called Mash'ar al-Haram.

3. To stone the devil (To stone the jamarat)

Stoning the devil means throwing small pebbles at three stone pillars called jamarat (Little Jamra, Middle Jamra, and Jamrat al-Aqaba) located in Mina. Stoning the devil is performed during the days of the festival.

On the first day of the festival, only the Jamrat al-Aqaba is stoned. Every single pebble is expected to be thrown into the pools surrounding the place of stoning the devil. It is a Sunnah to throw the seven pebbles consecutively and say “Bismillah! Allahu Akbar” when throwing each pebble. It is also a Sunnah to choose small pebbles to throw.

It is also recommended to say the following supplication when throwing the pebbles:

اَللّٰهُمَّ حَجًّا مَّبْرُوْرًا وَذَنْبًا مَّغْفُوْرًا وَ سَعْيًا مَّشْكُوْرًا

“O Allah! Accept my hajj, forgive my sins, and do not return my efforts unrequited.”

In addition to saying this supplication, one should also say takbirs in place of talbiya when throwing pebbles. This is because one should stop chanting talbiyas as soon as one begins to throw the first pebble.²⁵

The time of stoning begins after midnight of the festival day after performing waqfa in Muzdalifa and continues until sunset on the same day. This is the optional time limits. It is also permissible to stone the jamarat after sunset.²⁶



It is wajib to stone with seven pebbles first the Little Jamra, then the Middle Jamra, and finally Jamrat al-Aqaba on the second, third, and fourth days of the festival and to follow the above-mentioned order when stoning. The seven pebbles should not be thrown all at once but rather one by one. If one does not follow the given order, jamarat should be stoned again in the given order. The jamarat are known amongst the public as the Little, Middle and Big Devils. The total number of pebbles thrown at jamarat reaches seventy.

The time for stoning the jamarat on the second, third, and the fourth days of the festival begins when the Noon Prayer time begins and continues until sunset. However, if one does not stone the jamarat during

25 Al-Shirbini, Mugni al-Muhtaj, 2/268

26 Al-Shirbini, Mugni al-Muhtaj, 2/271

this time, it permissible for him to stone at night. If one does not stone the jamarat on one of the festival days, he may even do this on the next day and will not face penalty for doing this. A pilgrim who leaves Mina before the sunset on the third day of festival does not have to spend the night in Mina and stone the jamarat on the fourth day of the festival. This is an easiness bestowed by Allah Almighty upon the pilgrims who hastens to leave Mina. It is expressed in a verse as follows, **“But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right...”**²⁷

4. To spend the night in Mina

It is a Sunnah to spend the night before the first day of the festival in Mina to rest. However, it is wajib (necessary) to spend the nights of tashriq (festival) days in Mina. The pilgrim should spend most of the first and second nights of tashriq days in Mina. Provided that he leaves Mina before sunset on the third day, the requirement to spend the night in Mina drops and the next day he will not be required to stone the jamarat.

Staying in Mina during the nights of stoning the jamarat is wajib (necessary) upon those who do not have a legitimate excuse. For example, those who are in charge of distributing water to the pilgrims and those who are afraid for their lives if they stay in Mina will not face penalty when they do not take part in the stoning acts.

5. To perform tawaf al-wada

It is wajib for the pilgrim who fulfills the task of hajj or umrah and completes all the rites to perform tawaf al-wada' with the intention to say farewell to the Ka'bah before leaving Mecca.

The pilgrim who performs tawaf al-wada should not stay in Mecca and hasten to leave. If a pilgrim keeps himself busy with things other than getting ready for the journey such as visiting a patient, he has to re-perform tawaf al-wada.

One who abandons tawaf al-wada has to offer a sacrificial animal. However, women who are menstruating or experiencing postpartum bleeding do not have to perform tawaf al-wada. It is reported that Abdullah b. Abbas (r.a.) said in this regard, “Menstruating woman may leave Mecca before performing tawaf al-wada, since Allah’s Messenger (pbuh) gave them the permission to leave (after Tawaf- Al-Ifada).”²⁸



27 Al-Baqara, 2: 203.

28 Al-Bukhari, Hayd, 27, Hajj, 144; Muslim, Hajj, 380

I. HOW TO PERFORM HAJJ AND UMRAH

Since hajj al-ifrad is the most virtuous type of hajj according to Shafii School, we would like to offer information about how to perform it.

The rites of hajj and umrah begins by entering the state of ihram. One clips the nails, cleans the underarm and pubic hairs, and have hair, beard, and moustache cut if necessary. If it is possible, one performs major or minor ablution. Major ablution is preferable.

The recommended major ablutions in hajj are as follows:

- a) When entering the state of ihram,
- b) When entering the Haram area,
- c) When entering Mecca even when one is not in the state of ihram,
- d) When beginning the waqfa in the Plain of Arafat,
- e) Before performing waqfa in Muzdalifah near the place called Mashar al-Haram on the first day of festival after dawn,
- f) When going to stoning the jamarat after the sun passes the meridian on the second, third and fourth days of the festival,
- g) When entering Medina.

Men remove all their clothes after the major ablution and put instead on two pieces of ihram sheets called izar and rida in accordance with a certain way. They wear nice scents. They keep their head uncovered and foot bare. They are allowed to wear sandals with open heels and preferably open-top. Women do not change their daily clothes. It is permissible for them to wear all kinds of clothes, shoes covering their feet, and socks, except it is not permissible to cover their hands and face.

If it is not a reprehensible time, the pilgrim should perform a two-cycle prayer in his home before setting out on the journey and after he returns to his home. He recites the following supplication after the prayer he performs before setting out on the pilgrimage journey:

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَبِكَ اِعْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ اَللّٰهُمَّ اَنْتَ ثِقَتِيْ ، وَاَنْتَ رَجَائِيْ ، اَللّٰهُمَّ اَكْفِنِيْ مَا هَمَمَنِيْ ، وَمَا لَا اَهْتَمُّ لَهُ ، وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ ، عَزَّ جَارُكَ ، وَجَلَّ ثَنَاؤُكَ ، وَلَا اِلَهَ غَيْرُكَ ، اَللّٰهُمَّ زَوِّدْنِيْ التَّقْوٰى ، وَاغْفِرْ لِيْ ذَنْبِيْ ، وَوَجِّهْنِيْ لِلْخَيْرِ اَيْنَ مَا تَوَجَّهْتُ اِنَّا عُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُوْرِ وَسُوءِ الْمَنْظَرِ فِي الْاَهْلِ وَالْمَالِ

“O Allah! I have turned to. I have hold on to You and trusted in You. O Allah! You are my strength and You are my hope. O Allah! Grant me my needs that You know better in things that are important and not important for me. Your protection is strong. There is no god but You. O Allah! Bless me with piety, forgive my sins. Turn me towards the good wherever I turn. I seek refuge with You from from the hardships of journey, difficulties of traveling around, insufficiencies after abundance, letting my family and my property fall into plights.”

In order to perform hajj al-ifrad, one enters the state of ihram in the place of miqat first with the intention to perform hajj by saying, “Nawaytu al-hajja wa ahramtu bihi lillahi taala. Labbayk allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak.” (I intend to perform hajj and umrah and enter the state of ihram for it for the sake of Allah Almighty. Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)

After making the intention, the pilgrim begins to chant talbiya. The pilgrim recites talbiya after the ritual prayers, when meeting a group, going up to high ground, or going down to a valley, waking up from sleep, and at times of dawn. Below is the supplication of talbiya:

لَبَّيْكَ ، اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ،
لَا شَرِيكَ لَكَ .

Which means, “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.”

It is recommended for the pilgrim to enter Mecca in the morning. After settling into the place where the pilgrim will stay, he performs the major ablution if possible, or minor ablution if it is not. He then goes to Masjid al-Haram by chanting talbiyas. In order to show reverence to the Ka’bah, the pilgrim should try to enter from Bab al-Mualla located at the upper side of Mecca, which will make him face the Ka’bah. It is recommended to enter Masjid al-Haram from the gate of Bani Shayba if one enters it in the morning. One should chant talbiyas, and be in a state of humility and awe when entering the masjid. When the pilgrim sees the Ka’bah for the first time, he should raise his hands and say “la ilaha illa Allah” and recite the following supplication:

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا ، وَمَهَابَةً ، وَزِدْ مَنْ شَرَّفَهُ وَعَظَّمَهُ مِمَّنْ حَجَّهُ وَاعْتَمَرَهُ
تَشْرِيفًا وَتَكْرِيمًا تَعْظِيمًا وَبِرًّا اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

“O Allah! Increase this house in honor, and reverence, and respect and awe. And whosoever venerates and honors this house, coming to it for Hajj or Umrah, increase (him/her) in position, respect, honor and righteousness. O Allah! You are peace and peace comes from You. O Lord! Let us live in peace.”

After reciting the above mentioned supplication, the pilgrim who enters Masjid al-Haram circumambulates around the Ka’bah as long as an obligatory prayer is not being performed. Those who are not Meccan residents perform tawaf al-qudum.

After that the pilgrim performs two-cycle Tawaf Prayer behind the Station of Abraham (Maqam Ibrahim) if there is an available place, if there is not then any available place is suitable. Afterwards, the pilgrim invokes Allah and drinks from the Zam Zam water by turning towards the qiblah and saying the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

“O Allah, I seek beneficial knowledge, wide sustenance and cure from all ailments from You.”

The pilgrim then goes to the Hill of Safa and performs the sa’y. When the pilgrim sees the Ka’bah, he says the following prayer no matter if he is on the Hill of Safa or not:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَالْحَمْدُ لِلَّهِ مَا أَوْلَانَا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

“Allah is the greatest. Allah is the greatest. Allah is the greatest. For Allah is all praise. All praise be for Allah, Who has guided us. All praise be for Allah, Who has befriended us. There is none worthy of worship besides Allah, who is alone and has no partner (equal). For Him is sovereignty and for Him is all praise. He gives life and causes death, and He has power over everything. There is none worthy of worship but Allah, who is alone, who has helped His servant, and who single-handedly has destroyed nations. There is none worthy of worship besides Allah, who we worship none besides, sincerely in faith, be it to the dislike of the apostates.”

After this invocation, the person who performs sa'y says other supplications.

Four circuits is done from the Hill of Safa to the Hill of Marwa and three circuits from Marwa to Safa. The seven-circuit sa'y ends at the Hill of Marwa. Men walk briskly (called harwala) between the two green pillars.

After completing sa'y, the pilgrim stays in Mecca and performs tawaf around the Ka'bah at every opportunity.

The rites of hajj are performed intensively in six days between the 8th and the 13th of Dhu al-Hijjah. The summary of the rites of hajj performed in these days is as follows:

Day of Tarwiya (8th Dhu al-Hijjah): On the 8th Dhu al-Hijjah, after Dawn Prayer, the pilgrims move from Mecca to Mina or the Plain of Arafat. It is a Sunnah to spend the day in Mina, to perform a total of five daily prayers beginning from the Noon Prayer of the Day of Tarwiya until the Dawn Prayer of the next day, and then to go to the Plain of Arafat after performing the Dawn Prayer on the 9th Dhu al-Hijjah.

Day of Arafa (the Eve of Festival of Sacrifice) (9th Dhu al-Hijjah): In the Plain of Arafat, pilgrims spend their time with acts of worship before noon in their tents. After the time for the Noon Prayer arrives they perform major ablution if possible. After they have performed the Noon and the Late Afternoon Prayers together during the time of Noon Prayer, they begin to perform waqfa (ritual standing / staying) in the Plain of Arafat. They utilize the day with acts of worship such as saying takbirs, remembrances of Allah, talbiya, recitation of the Qur'an, supererogatory prayers, repentance, etc. Allah's Messenger said, *“The past sins of one who protects his eyes, ears, and tongue from sins today will be forgiven.”*²⁹

One may recite the following invocations during the waqfa in the Plain of Arafat:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اَللّٰهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا اَللّٰهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي اَمْرِي اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِّمَّا نَقُولُ

“There is none worthy of worship besides Allah, He is all by Himself, He has no partner, His is the Kingdom, for Him is all praise, He has power over all things. O Allah, make light in my heart, in my ears light and in my eyes light. O Allah open my chest (bosom), make my tasks easy. O Allah, to You belongs all praise, as we praise You and better than that.”

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ اَللّٰهُمَّ اِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا اَنْتَ فَاعْفُزْ لِي مَغْرَرَةً مِنْ عِنْدِكَ وَارْحَمْنِي اِنَّكَ اَنْتَ الْغَفُورُ الرَّحِيمُ

“Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. O Allah, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful!”

اللَّهُمَّ انْقُلْنِي مِنْ ذِلَّةِ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ وَانْقِضِي عَنِّي حَرَامَكَ وَاعْنِي بِفَضْلِكَ عَمَّنْ
سِوَاكَ وَنَوِّرْ قَلْبِي وَقَبْرِي وَاهْدِنِي وَأَعِزَّنِي مِنَ الشَّرِّ كُلِّهِ واجْمَعْ لِي الْخَيْرَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالثَّقَى وَالْعِفَافَ وَالْغِنَى

“O Allah! Deliver me from the humiliation of sin to the dignity of obedience. Suffice me with what You have allowed instead of what You have forbidden; and make me independent of all others besides You by Your favor. Lighten my heart and my grave and guide me to the straight way. Protect me from all kinds of evil. And bring me all good. O Allah! I ask from You to guide me to the right path, to keep me away from Your prohibitions, to make me a content and chaste person.”

After the sun sets, the pilgrims begin to go from the Plain of Arafat to Muzdalifa before the performance of the Evening Prayer. The Evening and the Night Prayers are performed in combined form during the time of the Night Prayer in Muzdalifa. The night of the festival day is spend there with acts of worship and rest. The pilgrims collect ample pebbles to throw during the stoning of the devil.

The First Day of Festival (Yawm al-Nahr; 10th Dhu al-Hijjah):

a) When its time comes, the Dawn Prayer is performed in Muzdalifa. After Dawn Prayer, the pilgrims perform waqfa (ritual standing / staying) in Muzdalifa until the day breaks. The pilgrims spend their time in waqfa by doing invocations, repentance, and remembrances of Allah. When the day breaks, pilgrims move to Mina before the sunrise.

b) After settling into the tents in Mina, the pilgrims go to Jamrat al-Aqaba to stone the devil. The pilgrim throws seven pebbles by saying when throwing each one of them “Bismillahi Allahu Akbar, raghaman li al-shaytani wa hizbih”. As soon as the first pebble is thrown, pilgrims stop chanting the talbiya and they do not chant talbiya afterwards any more.

c) After that, the pilgrims sacrifice their qurbans in Haram area. It is wajib (necessary) to sacrifice a thanksgiving qurban to those who perform tamattu and qiran types of hajj. For those who perform hajj al-ifrad it is not a must to sacrifice a qurban, but if they wish, they can voluntarily sacrifice an animal.

d) Those who perform hajj al-ifrad have their hair cut and are released from the state of ihram after stoning jamrat al-aqaba, while those who perform hajj al-tamattu or hajj al-qiran have their hair cut and are released from the state of ihram after sacrificing their qurbans. In this way, all prohibitions of the state of ihram except having sexual relation will be lifted. The prohibition of having sexual relation will be lifted only after performing tawaf al-ifada. The pilgrims may cut their own hair or have their hair cut by another person. It is permissible for a pilgrim who completes the rites of hajj and are ready to have their hair cut to cut other pilgrims' hairs.

e) If it is possible, the pilgrims go to Mecca to perform tawaf al-ifada on the same day. Those who have not performed sa'y after performing tawaf al-qudum perform sa'y after tawaf al-ifada. It is preferable to perform tawaf al-ifada on the first day of the festival.

f) After performing the tawaf, the pilgrims return to Mina and spend the nights of the days stoning the jamarat in Mina.

The 2nd, 3rd, and 4th Days of Festival (11, 12 wa 13 Dhu al-Hijjah):

a) On the second and third days of the festival after the sun passes the meridian, the pilgrims stone each one of the jamras (Little, the Middle and Aqaba) with seven pebbles. After stoning the little and the

Middle jamras, the pilgrims retire to an available place and invoke Allah. After stoning the jamrat al-aqaba, the pilgrims do not wait to do an invocation but instead leave from there immediately. On these two days, jamras are not stoned before the sun passes the meridian.

b) Those who intend not to stone the jamras on the fourth day have to leave Mina before dawn. Those who do not leave Mina on the fourth day before dawn have to throw seven pebbles at each of the jamrahs on that day. After throwing the pebbles on the fourth day, the pilgrims leave Mina and go to Mecca.

After completing the rites of hajj, the pilgrims enter the state of ihram for umrah in the Hill area in a place closest to the Haram area. The most virtuous miqat places for umrah is first Jirana, then Tanim, and then Hudaibiya.

Here is how one express his/her intention to perform umrah, “Nawaytu al-umrata wa ahramtu biha lillahi taala. Labbayk allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak.” (I intend to perform umrah and enter the state of ihram for it for the sake of Allah Almighty. Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)

One who would like to perform umrah makes his intention for umrah and then starts chanting talbiyahs. When he reaches Mecca, he circumambulates around the Ka'bah and then performs sa'y between the Hills of Safa and Marwa. After completing sa'y, he has his hair cut and is released from the state of ihram. In this way, he completes the umrah.

Those who come to Mecca from other places (afaqis) perform tawaf al-wada (farewell tawaf). In this way, hajj al-ifrad will be completed.

After performing tawaf al-wada, the pilgrim performs a two-cycle prayer just like our Prophet (pbuh) did. After that, he goes, if it is possible and does not cause a disturbance to other pilgrims, to the place called Multazam located between the Black Stone and the Gate of the Ka'bah. He reaches his right arm towards the gate of the Ka'bah and left arm towards the Black Stone and places his face towards the wall of the Ka'bah. In this position, he invokes Allah.

Regarding the way of invoking Allah at Multazam, the following is reported from 'Amr b. Shuaib: “I circumambulated around the Ka'bah along with Abdullah ibn 'Amr. When we came behind the Ka'bah I asked: ‘Do you not seek refuge?’ He uttered the words: ‘I seek refuge in Allah from the Hell-fire.’ He then went (further) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka'bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: ‘I saw the apostle of Allah (pbuh) doing like this.’”³⁰

After Multazam, the pilgrim goes to the place called Hatim, and he stays and prays under the Golden Gutter. After that, he drinks from the Zam Zam water and finally leaves the Ka'bah.

WOMEN IN HAJJ

The differences between men and women in hajj and umrah rituals are as follows and in other matters there is no difference between them.

1. They can wear their daily clothes, scarf, socks, closed shoes, boots, etc. when they are in the state of ihram with the exception that they cannot cover their hands and their face.
2. They do not raise their voice much when chanting takbirs, talbiyas, and invoking.
3. They do not perform idtiba' and ramal during tawaf, and harwala in sa'y.
4. They do not shave their head to be released from the state of ihram, but only cut a little from the tips of their hair.

30 Abu Dawud. Manasik, 55, II, 452

5. So as not to be pushed among the men, they greet (istilam) the Black Stone from a distance.

6. If they start menstruating or experiencing postpartum bleeding after tawaf al-ifada, and if they have to leave Mecca, they do not have to perform tawaf al-wada.

7. Women can perform all rites of hajj when are menstruating or experiencing postpartum bleeding except tawaf and sa'y. They do not face penalty if they perform tawaf al-ifada, which is one of the essential parts of hajj after the first three days (ayyam al-nahr) of festival, and they do not face penalty if they have to leave Mecca without performing tawaf al-wada.

If a woman who is menstruating or experiencing postpartum bleeding has to go to the Plain of Arafat and perform waqfa before performing tawaf al-qudum or tawaf al-umrah;

a) If she is performing hajj al-ifrad and has entered the state of ihram just for hajj, she needs to perform tawaf al-ifada and tawaf al-wada after her menses or postpartum bleeding ends. There is no penalty upon her for abandoning tawaf al-qudum, which is a Sunnah. Her hajj becomes valid.

b) If she is performing hajj al-tamattu and has entered the state of ihram just for umrah, her state of ihram for umrah will not be invalidated if she changes her intention to hajj and chants talbiya for hajj. In such a case, her hajj will be transformed into hajj al-qiran because of combining the ihram for umrah with the ihram for hajj. She will need to sacrifice a qurban for performing hajj al-qiran. However, she is not required to perform tawaf and sa'y after hajj to make up the tawaf and sa'y for umrah that she could not perform. The tawaf and sa'y performed for hajj will be sufficient for her.

c) If she has entered the state of ihram for hajj al-qiran, her umrah will not be invalidated by performing the waqfa in the Plain of Arafat before performing the tawaf al-umrah. Her hajj will still be accepted as hajj al-qiran and she needs to offer a sacrifice for thanksgiving (qurban for shukr). She is not required to perform tawaf and sa'y after hajj to make up the tawaf and sa'y for umrah that she could not perform. The tawaf and sa'y performed for hajj will be sufficient for her.

J. THE FORBIDDEN ACTS IN HAJJ AND UMRAH

There are certain acts which are forbidden to the person who enters the state of ihram for hajj or umrah. The violation of these prohibitions is called "jinayat al-hajj". One who violates these prohibitions faces certain penalties and redemptions, which vary according to the nature of prohibition that has been violated:

A) SITUATIONS WHICH INVALIDATE HAJJ

- ❖ Not performing one of the essential acts of hajj invalidates hajj.
- ❖ Not performing waqfa in its specified time invalidates hajj.
- ❖ Having sexual relation intentionally after the first tahallul invalidates hajj.

If hajj becomes invalid due to violating the prohibition against having sexual relations, in addition to payment for atonement, the invalidated hajj - even if it was a supererogatory one - must be made up immediately, that is, in the following year. The atonement for this violation is to sacrifice a camel. If the pilgrim is unable to offer such a camel, he must offer a cow, which should be fit for slaughter on the Day of Sacrifice; if he cannot offer a cow that meets these specifications, he must offer seven sheep or goats fit for slaughter on the Day of Sacrifice. If he cannot offer these, either, an appraisal of their value must be done based on the prevailing prices in Mecca and the pilgrim must distribute their value as charity in the form of food (not cash) to three or more poor and needy persons within the Meccan precincts. As for the food

distributed, it must consist of the types of food that may be distributed as Fast breaking zakat, which was discussed above in the section on fasting. If the pilgrim is unable to do this, either, he must fast one day for every mudd³¹ of food based on the aforementioned appraisal with the intention of making the required expiation. He might say, for example, "I intend to fast tomorrow in expiation for performing sexual intercourse [before being released from a state of ritual consecration)."

The aforementioned rulings apply to a man whose hajj is invalidated by sexual intercourse; as for the woman, she is not required to offer expiation in such a situation, although her hajj is also invalidated and although she incurs guilt if she engaged in sexual relations with the realization of what she was doing, willingly and deliberately, and with the knowledge that it was forbidden. Otherwise, she incurs no guilt, nor is her hajj invalidated.

B) PROHIBITIONS RELATED TO HARAM PRECINCT AND HUNTING

One of the forbidden actions in Mecca is to cut or pick up grass and plants in the Haram precinct. If a pilgrim cuts a big tree in the Haram area, he needs to slaughter a cow. If he cuts a small tree, he needs to offer a sheep or a goat as a sacrifice. If it is a very small tree, he needs to give charity equal to the value of that tree. One who picks grass in the Haram area and if the grass will not grow again, he has to give charity equal to the value of the grass.

It is not permissible for the pilgrims to hunt before being released from the state of ihram. If they violate this prohibition, they face a penalty. This matter is expressed in the Qur'an as follows: **"O you who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you do so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution."**³²

If a pilgrim hunts a wild terrestrial animal such as a gazelle, a wild cow, etc. or shows a hunter where to find such an animal, or if he has such an animal under his power and harms it or causes it to become ill, he must offer the compensation explained below. This is based upon the condition that:

1. The animal concerned has done no harm to the pilgrim's person or wealth, as might occur with a hyena, for example, and
2. The animal has caused no harm by contaminating the pilgrim's belongings with ritual impurity, eating his food, or blocking his path, as could be done by massive numbers of locusts. If someone kills an animal in this situation, he is not required to offer a fidyah or guarantee.³³

If a jaza' (compensation) is required and if the game animal has an equivalent among domestic animals, as is the case with doves, pigeons and turtledoves, one must offer a goat or a sheep for each bird; for a male or female ostrich, the jaza' is a camel; for a wild cow or a wild ass, the jaza' due is a domestic cow; for a male antelope, the jaza' required is a goat while for a female antelope, the jaza' required is a she-goat. For a gazelle, the jaza' is a young goat; for a rabbit, a young female goat after it has grown stronger but before it has reached a year of age; for a jerboa or a hyrax, a four-month-old she-goat; for a hyena, a ram; and for a fox, a goat or a sheep. In other words, an animal which looks like the hunted animal in form and shape is determined as compensation. The fidyah owed will consist of one of the following three options: (a) slaughtering the game animal's domestic equivalent and donating it as charity to the poor within the Meccan precincts, (b) purchasing food equal to the animal's appraised value [the food being of the types

31 Mudd as a measurement unit: When a normal size person opens both of his hands and takes wheat in his hands, the amount of wheat in his hands is called one mudd.

32 Al-Maida, 5: 95.

33 <https://sorularlailamiyet.com/kaynak/safi-mezhebine-gore-hac-ile-ilgili-hukumler-nelerdir#10>

which are acceptable as Fast breaking charity] and donating it as charity to the poor within the Meccan precincts, or (c) fasting one day for each mudd³⁴ of food that would have been donated as charity.

The foregoing applies to situations in which the game animal has a domestic equivalent; in the case of game that has no domestic equivalent, such as locusts and game birds other than doves and the like, the person who harmed or killed it may choose between the following two options:

(a) Donating food equal in value to the game animal to the poor within the Meccan precincts, or

(b) Fasting one day for each mudd of food that would have been donated. No distinction is made in such situations between game animals inside and outside the Meccan precincts so long as the person who harmed or killed them is in a state of ritual consecration; otherwise, these rulings apply only to game which is inside the Meccan precincts.

C) SITUATIONS THAT REQUIRE THE OFFERING OF A SHEEP OR GOAT AS SACRIFICE

1. Performing hajj al-tamattu. This is because the pilgrim who performs hajj al-tamattu will be exempt from the prohibitions of ihram for a while after performing umrah, therefore he should offer a sacrifice.

2. Performing hajj al-qiran. This is because one who performs hajj al-qiran will not be performing hajj al-ifrad.

3. Fawat (missing hajj): If one who enters the state of ihram to perform hajj does not perform waqfa in the Plain of Arafat even for a moment between the Noon Prayer time on the day before the festival until the dawn breaks on the festival day, he will miss the hajj. If a pilgrim misses standing on 'Arafah, he must be released from his ihram by performing a 'umrah, i.e., by completing whatever rites of the hajj remains other than the standing in Arafat with the intention of being released from ihram. In one of his sayings related to this issue, Allah's Messenger (pbuh) said as follows, *"One who misses hajj because of not performing waqfa in the Plain of Arafat in time must offer a sacrifice. Let such a person change his hajj into umrah, be released from the state of ihram and make up his hajj in the following year."*

The pilgrim concerned must make it up the following year even if he missed it due to a legitimate excuse, even if the original hajj was voluntary, even if he cannot [presently] afford it, and even if he is 48 miles or more away from Mecca. In addition to making up the hajj which he missed, the pilgrim must offer a blood sacrifice like that required by someone engaging in tamattu'. He must postpone slaughtering it until the time when he makes up the hajj the following year.

4. Ihsar: means the prevention of someone who has entered the state of ihram from completing the rites of the pilgrimage (be it the 'umrah or the hajj). Situations like an enemy attack or being imprisoned, which prevents the pilgrim from making the journey, performing tawaf, or waqfa can be the reasons of ihsar.

The person who is prevented from performing waqfa in the Plain of Arafat and tawaf (muhsar) is released from the state of ihram by offering a hady sacrifice. The place where the muhsar will offer blood sacrifice (hady) is to slaughter his hady in the place in which he was detained, although it is considered preferable to send the animal onto the Sacred Mosque.

5. To commit one of the actions that requires a jaza (compensation) which are as follows:

- ☐ One who throws pebbles which are three or more less than the required number,
- ☐ One who does not spend the nights of tashriq days in Mina without legitimate excuse,

34 Mudd as a measurement unit: When a normal size person opens both of his hands and takes wheat in his hands, the amount of wheat in his hands is called one mudd.

- ☐ One who does not spend the night in Muzdalifa without a legitimate excuse,
- ☐ One who passes the limits of miqat without entering the state of ihram without a legitimate excuse,
- ☐ One who does not perform tawaf al-wada without a legitimate excuse,
- ☐ Those who do not perform waqfa in the Plain of Arafat in its specific time without being mahsur have to offer a blood sacrifice as compensation.

Those who cannot afford to offer a goat or sheep as sacrifice must fast three days in hajj and seven more days after returning home.

D) SITUATIONS WHICH REQUIRE FIDYA (REDEMPTION)

Fidya or 'redemption' can be one of the following: a) the slaughter of a goat or a sheep, which meets the specifications that must be met by animals slaughtered on the Day of Sacrifice, b) feeding six needy persons, or c) fasting three days. One may choose one of these options even if he has the necessary financial means.

INFORMATION BOX

One who violates the prohibitions of ihram because of a valid excuse is free to choose one of the following options as a punishment:

- a) He/she may slaughter a qurban in the Haram area
- b) He/ she may fast in a place of their choosing three days continuously or by giving breaks in between
- c) He/she may feed six poor people for a whole day including the mornings and nights or he/she may feed one poor person for six days
- d) He/she may give six poor people the zakat al-Fitr

A redemption is required for the following actions:

1. The use of perfume. If someone applies perfume during the hajj, he must slaughter a goat or a sheep whose meat he then distributes as charity. Rubbing one's head hair, beard, or other facial hair with any sort of fat, be it oil, animal fat, or anything else, and whether it is mixed with a pleasant fragrance or not.

2. Wearing a tunic, trousers, boots, a turban, or some other item which contains stitching or which wraps all the way around one's body. As for women, they are not to remove their regular clothing, and the only part of their bodies they are required to reveal is the face. If a woman conceals her face with a covering that touches her face directly, she is required to offer a fidyah.

3. Shaving off one's hair or trimming one's toenails or fingernails. Whoever does any of these things must offer a fidyah. Moreover, there is no difference in connection with hair removal between shaving it off, shortening it with scissors, using a razor blade, plucking it, or burning it off, whether one removes all of it or part of it, provided that what is removed amounts to part or all of three or more hairs.

4. Actions involved in sexual foreplay, such as kissing and skin-to skin contact with a woman of the sort that invalidates one's ritual ablutions. Such actions are forbidden to a pilgrim until his final release from the state of ritual consecration, and if he engages in any of them prior to this, he must offer a redemp-

tion. As for looking with sensual desire or kissing with a barrier [between the two people], this requires no redemption.

K. OTHER ISSUES RELATED TO HAJJ AND UMRAH

a. Hady

The blood sacrifice which are presented as gifts to the sacred Meccan precincts in order to reach the mercy of Allah and as an atonement for the sins is called “hady”. Haram is the place where “hady” is sacrificed. It is not permissible to sacrifice it in any other place and as long as it is in the Haram area it can be sacrificed at any place.



The conditions required in sacrificial animals is also required in “hady”. The only camels acceptable as sacrifices are those which have completed five years of age and have entered their sixth year, while the only cattle which are acceptable as sacrifices are those which have completed two years of age and have entered their third year. As for the sheep, it must be a full year old, making proper sounds, although it is also acceptable at the age of six months if its front teeth have dropped and have the appearance of a year old sheep. As for goats, they must be two years old.

Animal sacrifices classified as hady are divided into three types:

1. Dam al-jubran: Those which are required due to one’s performance of the hajj or the ‘umrah, such as the hady required by someone undertaking tamattu’ or qiran. This type, which is referred to by the Hanafis as “a blood sacrifice of thanksgiving”, also includes animal sacrifices which are required on account of a pilgrim’s having omitted some duty associated with the hajj or the ‘umrah.

2. Hady offered as nadhr. Those are required because of a vow one has made.

3. Hady offered as tatawwu. Those are voluntary, i.e., those which are freely donated by the pilgrim.

The hady sacrifice is mentioned in the Qur’an as follows: **“And complete the Hajj or ‘umrah in the service of Allah. But if you are prevented (From completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when you are in peaceful conditions (again), if any one wishes to continue the ‘umrah on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment.”**³⁵

Since hady means the sacrifice offered as a gift to the Ka’bah and Haram precincts, all types of hady are slaughtered within the limits of haram precincts.

The time for slaughtering a hady, which is due in fulfillment of a vow or a hady, which is simply recommended, begins once sufficient time for the holiday prayer plus two medium-length sermons has passed since the sunrise on the Day of Sacrifice. The time during which the slaughtering may be done extends up to sundown on the last of the “days of meat drying.”

35 Al-Baqara, 2: 196.

It is permissible to slaughter one's hady during the night or day during this period of time, although it is deemed undesirable to do so at night unless there is some need for this, as, for example, in a case where people who need to eat part of the sacrifice come at night [to the place where the pilgrim concerned is staying]. If the time specified for slaughtering the hady passes, the pilgrim must slaughter it as a compensation if it was due in fulfillment of a vow; otherwise, it will be too late to do so, and if the person does slaughter the animal, it will be nothing but ordinary meat rather than a hady.

As for the hady required of someone who is undertaking tamattu or qiran, the time for slaughtering is the time at which he enters ihram for the Hajj. Once a pilgrim has completed the rites for the 'umrah, he may slaughter his hady before entering ihram for the hajj. There is no end to the time during which the slaughtering may be done, although it is deemed preferable to slaughter one's hady on the Day of Sacrifice. (According to the Hanafi School, hady cannot be sacrificed before the festival.)

It is a Sunnah for someone performing the hajj to slaughter his hady in Mina, since it is in Mina that pilgrims performing the hajj are released from the state of ihram. As for someone who performs the umrah, it is a Sunnah to slaughter it in Mecca, since it is in Mecca that pilgrims performing umrah are released from the state of ihram.

It is not permissible for someone who offers a hady to sell any part of his sacrifice. It is wajib (necessary) to distribute the entire sacrifice as charity if the sacrifice is offered as a redemption due to violation of some ihram prohibition and the ones offered by the pilgrims who perform hajj al-tamattu or qiran. It is not permissible for the owner of such sacrifices to benefit from his sacrifice in any way. (According to the Hanafi School, the meat of the hady offered by the pilgrims who are undertaking tamattu or qiran can be consumed by their owners and offered to their kith and kin.)

The owner of tatawwu hady can benefit from his sacrifice; he can consume its meat, use its skin, and keep some of its meat and fat. However, it is wajib (necessary) to distribute at least some of it to the poor people living in Mecca.

b. Niyaba in Hajj (Performing the Hajj on someone else's behalf)

It is permitted for one who cannot carry out hajj themselves to send someone else as his proxy in his place. The person's inability to perform the hajj must be due either to a handicap, old age, or an illness from which he does not expect to recover based on the stated opinions of two trustworthy physicians or based on the person's own knowledge provided that he is knowledgeable in medical matters.

If a person upon whom hajj is obligatory dies before undertaking this obligation, his proxy must fulfill this obligation in place of the deceased if he leaves inheritance behind enough to perform hajj. If he does not leave enough inheritance behind, his heirs are not required to send a proxy in place of the deceased to perform hajj. It does not matter if he leaves a will or not, it is permissible if someone voluntarily performs pilgrimage in place of the deceased.

As a matter of fact, a woman from the Bani Has'am came to our Prophet (pbuh) in the year of the Farewell Pilgrimage and asked:

"O Allah's Messenger! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform Hajj on his behalf?" Our Prophet stated:

"- Yes you may," He answered"³⁶

In another narration, someone from the Bani Juhayna came to our Prophet and asked: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?"

36 Al-Bukhari, Hajj 1-2; Muslim, Hajj 713

Our Prophet replied: *“Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah’s debt as He has more right to be paid.”*³⁷

The person who performs hajj as proxy should express in his intention the name of the person who sent him as his proxy. All of the expenses of the proxy should be met by the person who appoints him.

Another condition of relevance here is that the proxy must have already performed the obligatory hajj, since it is not permissible to appoint as a proxy someone who has not yet done so.

If someone who was unable to perform the hajj recovers from the illness which was preventing him from doing so after the proxy has completed the hajj on his behalf, he must perform the hajj on his own behalf after his recovery since, under such circumstances, the agreement on the basis of which the proxy was hired will have been shown to be invalid.³⁸



If the deceased is person in debt and if his inheritance is not enough to cover both his debts and the expenses of pilgrimage, according to preferred view, the expenses for pilgrimage should be deducted from his inheritance and the remaining part should be used for the payment of his debts.³⁹

c. Places to Visit Related to Hajj and Umrah

It is one of the proper manners for the afaqis, who come to perform hajj or umrah, to go to Medina and visit the Prophet’s (pbuh) grave.

PLACES TO VISIT IN MECCA

1- The House where our Prophet (pbuh) was born: It is located on Shib-i Abu Street on the Bab al-Salam gate of the Ka’bah. It currently serves as a library.

2- Masjid al-Jinn: It is the place where the chapter al-Jinn was revealed and a mosque was constructed. The Jinn listened to the Prophet’s recitation of the Qur’an and embraced Islam in this place.

3- Jabal al-Rahma: It is a small mountain located in the Plain of Arafat. Allah’s Messenger (pbuh) performed waqfa on this mountain. It is also narrated that Adam and Eve came together on this mountain after a long period of time.

4- Jabal al-Nur (Mountain of Hira): It is in the North east of Mecca and is located between the city center of Mecca and Mina. The cave where the Prophet (pbuh) received his first revelation is located in this mountain.

5- The Cave of Thawr: It is in the South of Mecca close to the road leading to Arafat. This is the cave where Allah’s Messenger (pbuh) hid to protect himself from the evil of the polytheists when he was migrating from Mecca to Medina.

6- Jannat al-Mualla: It is the oldest cemetery in Mecca. Khadija (r. anha), the wife of the Messenger of Allah (pbuh), is buried in this cemetery.

³⁷ Al-Bukhari, Jazau al-Sayd 22

³⁸ Al-Nawawi, al-Majmu’, 7/85

³⁹ Al-Nawawi, al-Majmu’, 7/93

PLACES TO VISIT IN MEDINA

1- Masjid al-Nabi and Marqad al-Sharif: The pilgrims visit the mosque and tomb of Messenger of Allah (pbuh). When the pilgrims go to this mosque, they send peace and blessings to the Messenger of Allah (pbuh).

When the pilgrim comes to Masjid al-Nabawi, he performs a two-cycle tahiyyat al-masjid prayer and a two-cycle shukr prayer in the place called a garden from Paradise located between the pulpit and the Prophet's (pbuh) grave. Then he invokes Allah for himself, his family, his parents, his kith and kin, and for others.

One should try to perform daily prayers in Masjid al-Nabi as long as he stays in Medina. He should utilize his free time by performing make-up prayers, supererogatory prayers and recite the Qur'an in this mosque. What is important here is to benefit from the spiritual environment of this place as much as possible by getting the utmost benefit before returning to one's home.

Masjid al-Nabi is one of the three mosques on earth to which a believer is allowed to set out on a journey for the purpose of visiting. This is stated by Allah's Messenger (pbuh) in one of his sayings as follows: *"Do not set out on a journey except for three Mosques i.e. al-Masjid al-Haram, the Mosque of Allah's Messenger (pbuh), and the Mosque of al-Aqsa, (Mosque of Jerusalem)."*⁴⁰

The prayer performed in Masjid al-Nabi is more virtuous than prayers performed in other mosques, except the ones performed in Masjid al-Haram. According to Sa'd b. Abi Waqqas (r.a), it is reported that Allah's Messenger (pbuh) said, *"The prayer performed in my Masjid is better than thousand-cycle prayer performed in other mosques except the ones performed in Masjid al-Haram."*⁴¹

2- Masjid Quba: This is the mosque built to perform prayers in congregation. It is five km away from Masjid al-Nabi. Allah's Messenger (pbuh) regularly visited Masjid Quba on Saturdays and sometimes on Mondays. He would go there sometimes on a mount and sometimes on foot and perform prayer there. He advised the believers the following in one of his sayings, *"Whoever purifies himself in his house, then comes to the Quba' Mosque and offers one prayer therein, will have a reward like that for 'Umrah."*⁴²

3- Masjid al-Juma: It is the place where the Prophet (pbuh) performed the first Friday Prayer during his migration. On this place, which is located on the road between Medina and Quba, Allah's Messenger built a big mosque by the name of Masjid al-Juma.

4- Masjid al-Qiblatayn: The mosque of the sons of Salama is also called Masjid al-Qiblatayn, meaning the mosque with two qiblas. This is because the Muslim's first qibla, Masjid al-Aqsa in Jerusalem, was changed eighteen months later on the 15th of the month of Shaban to Masjid al-Haram in this mosque.

5- Jannat al-Baqi: It is the first cemetery established by Medinan Muslims. It is located on the Eastern side of Masjid al-Nabawi and about ten thousand Companions are buried in this cemetery including Uthman (r.a.), the Prophet's uncle Abbas (r.a.), his aunt Safiya (r. anha), his youngest son Ibrahim, his daughters Ruqiya, Ummugulsum and Fatima, his grandson Hasan, and his milk brother Uthman b. Maz'un.

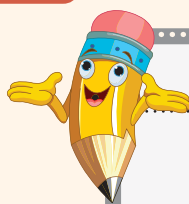
6- Mountain of Uhud and the Cemetery of Martyrs: Mountain of Uhud is 5 km north of Medina. On the third year of Hijrah, a large battle between the Muslims and the polytheists took place here. 70 people from the Companions were martyred in this battle and were buried at the skirts of this mountain. Hamza (r.a.), the uncle of Messenger of Allah (pbuh), and Mus'ab b. Umayr (r.a.) were also among the martyrs. Allah's Messenger (pbuh) would visit this cemetery from time to time.

7- Masjid al-Sab'a: At this place where the Battle of Handaq took place, seven small mosques were built.

40 Al-Bukhari, Fada'il al-Salat, 1, 6

41 Ahmad b. Hanbal, I, 184

42 Ibn Maja, iqama, 198; al-Tirmidhi, Salat, 242



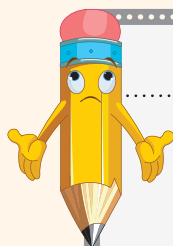
REVIEW QUESTIONS

1. Make the definition of the word hajj.
2. Explain the wisdom and benefits of hajj.
3. What do the terms ihram, talbiya, tawaf and wuquf mean? Explain briefly.
4. State the types of hajj in terms of its performance.
5. What are the essential acts of hajj?
6. Upon whom does hajj become obligatory? Explain.
7. What is the meaning and ruling of umrah? When is it carried out? Give some brief information.



MATCH THE FOLLOWING

1	Manasik		<i>To go around the Ka'bah seven times</i>
2	Afaqi		<i>To stay and stand in a location with the purpose of worship, ritual standing</i>
3	Shawt		<i>The mosque around the Ka'bah</i>
4	Waqfa		<i>To go around the Ka'bah once</i>
5	Hill		<i>The place where the prohibitions of ihram begins</i>
6	Masjid al-Haram	1	<i>Acts and rites related to hajj</i>
7	Miqat border		<i>The eight day of Dhu al-Hijjah</i>
8	Tawaf		<i>Pilgrims who come from outside the borders of miqat</i>
9	Tarwiya		<i>The area between the haram area and the borders of miqat</i>



TRUE-FALSE QUESTIONS

1. () According to majority of Muslim jurists, Pilgrimage is a "fawri" act of worship. In other words, one should carry it out in the first year that he/she starts to carry the required conditions.
2. () The pilgrimage that is completed with only the intention of hajj and without performing the umrah is called the qiran hajj.
3. () Mina is an area that is found between Mecca and Muzdalifa and it is within the Haram borders.





FILL IN THE GAPS

Fill in the blanks with one of the appropriate words given below

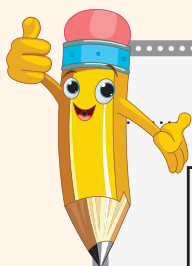
(*Rida, Tawaf Tatawwu, Sa'y, Madinah al-Munawwara, Hajar al-aswad, Izar*)

- is the place where our Prophet, who has been sent to the universe as mercy, and his blessed Companions lived.
-, is the blessed stone that is greeted and kissed during tawaf.
- The seamless cloth worn by men around the lower part of their body is called and the seamless cloth they wrap on the top part of their body is called
- The is carried out by going from the hill of Safa to the hill of Marwa four times and returning from Marwa to Safa three times.
- is the nafilah tawaf that is carried out from time to time by the people who are the residents of Mecca mukarramah.



FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

Entering the state of Ihram in a place of miqat	Vajib
Staying at the skirts of the Mountain of Mercy in the Plain of Arafat	
Spending the night in Mina	
Performing tawaf al-wada after carrying out all the rites of pilgrimage	
To perform tawaf al-ifada	



WORD HUNT

M	T	L	G	W	A	Q	F	A	D	S	T
G	A	F	M	U	Z	D	A	L	I	F	A
C	W	A	E	L	U	G	M	I	V	T	P
Y	A	W	A	E	O	S	I	E	Q	A	S
Y	F	A	R	U	H	K	N	M	U	L	A
T	Z	T	A	H	A	I	A	S	M	B	F
V	I	P	F	A	D	L	I	A	R	I	A
P	H	P	A	J	Y	F	W	Y	A	Y	O
L	R	W	T	J	M	A	R	W	A	A	X
W	A	Y	M	I	Q	A	T	H	L	I	T
S	M	L	M	U	L	T	A	Z	A	M	S
T	H	A	R	W	A	L	A	U	U	Z	U

TAWAF
UMRA
HADY
FAWAT
ARAFAT
SAFA
MARWA
IHRAM
TALBIYA
WAQFA
MINA
MULTAZAM
MUZDALIFA
MIQAT
HARWALA
HAJJ
SAY



MULTIPLE CHOICE QUESTIONS

1. Which type of hajj is performed by wearing ihram first for the purpose of performing umrah in the season of hajj, and then wearing it again after umrah with the intention of performing the hajj in the same season – before returning home?
 - A) Hajj al-Tamattu
 - B) Hajj al-Qiran
 - C) Hajj al-Ifrad
 - D) Hajj al-Wada
2. Which option below is not one of the places of miqat?
 - A) Juhfa B) Yamlam
 - C) Arafat D) Dhul Hulayfa
3. In which place do pilgrims spend a night during pilgrimage?
 - A) In Mina and Muzdalifa
 - B) In Arafat and Muzdalifa
 - C) In Safa and Marwa
 - D) In Arafat and Mina
4. Which of the options below is not forbidden to the person in the state of ihram?
 - A) To put on pleasant scents
 - B) To clip the nails
 - C) To trim the hair
 - D) To change or clean the clothing
5. Which one of the following options is not among the essential acts of hajj?
 - A) Ihram
 - B) Tawaf al-Qudum
 - C) Waqfa in the plain of Arafat
 - D) Sa'y
6. In which order do the pilgrims who perform hajj al-qiran or hajj al-tamattu carry out the duties of hajj on the first day of Eid Al-Adha?
 - A) Stoning the jamrat al-Aqabah, slaughtering qurban, trimming hair, the ifada tawaf
 - B) Tawaf al-ifada, slaughtering qurban, stoning the jamrat al-Aqabah, trimming hair
 - C) Trimming hair, tawaf al-ifada, stoning the jamrat al-Aqabah, slaughtering qurban
 - D) Slaughtering qurban, trimming hair, stoning the jamrat al-Aqabah, tawaf al-ifada
7. The person who violates the ihram prohibitions because of a necessity or a valid excuse is free to choose one of the different punishments. Which one is not one of these type of punishments?
 - A) To slaughter a qurban as a punishment
 - B) To fast for three days
 - C) To give charity to a poor person
 - D) To feed six poor people



CHAPTER 11

QURBAN

CONTENTS

- A. THE DEFINITION AND IMPORTANCE OF THE QURBAN
- B. THE RULING OF THE QURBAN
- C. REQUIREMENTS RELATED TO THE CONDITIONS OF THE ANIMALS THAT COULD BE OFFERED AS QURBAN
- D. WHEN AND HOW TO SLAUGHTER A QURBAN
- E. NADHR AND AQIQAH QURBAN



PREPARATORY WORKS

1. Discuss the benefits of qurban in terms of its contribution to social solidarity and helping each other in society.
2. Say what you know about the first instance of the qurban in human history.
3. Gather information about the requirements related to the conditions of the animals that can be slaughtered as qurban.
4. What does nadhr qurban mean? What are the differences between the qurbans that are slaughtered on Eid Al-Adha and the nadhr qurban? Gather information about this topic from your teachers.
5. Do you know how the qurban is slaughtered? What did you observe when the qurban was being slaughtered?
6. Research aqiqa qurban, at what age of a child is an animal sacrificed?
7. Gather information about the animals that are lawful and prohibited to be consumed.

A. THE DEFINITION AND IMPORTANCE OF THE QURBAN



a. The Definition of the Qurban and Its Importance in Islam

The word qurban lexically means to come close. As for its terminological meaning, it refers to “the animal that carries the needed qualities to be slaughtered and that it is slaughtered at a specified time with the intention of ibadah in order to come close to the rahmah (mercy) of Almighty Allah.” The Arabic term udhiyah [which is the nominal form of the verb dahha, meaning to sacrifice and has the same meaning as qurban] refers to camels, cattle, sheep and goats, which are slaughtered as a means of drawing near to Allah on the days set aside for such slaughtering.

Qurban which helps the believers come closer to Allah is a manifestation of their gratitude for the abundant blessings bestowed upon them by Allah Almighty. It is an instrument to come closer to Allah and attain His mercy and forgiveness.

Our Prophet (pbuh) stated in regards to slaughtering a qurban as sacrifice:

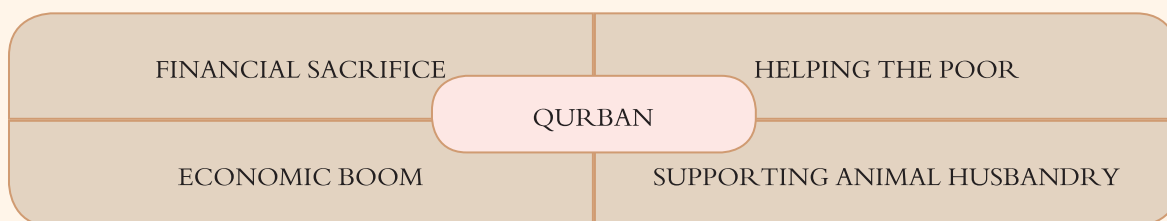
“The son of Adam does not perform any action on the day of sacrifice which is more pleasing to Allah than the shedding of blood. The sacrificed animal shall come on the Day of Judgment with its horns, hair, and hooves. The sacrifice is accepted by Allah before the blood reaches the ground” (al-Tirmidhi, al-adahi, 1)

b. The Benefits of the Qurban

The qurban has many benefits. We can list some of them as follows:

- ◆ It encourages people to make financial sacrifices in the path of Allah.
- ◆ It ensures a helping hand to the poor people.
- ◆ By means of qurban, poor people meet their needs for food to a certain extent. It is evident that thousands of animals are slaughtered across the world and mostly wealthy and well-to-do people mostly benefit from this meat. Whereas it is as evident that the poor and destitute benefit more from the qurbans that are slaughtered with the intention of carrying out a religious duty on Eid al-Adha.

- ♦ Charity organizations are supported when the meat and skins of the qurban are donated to them. Thanks to qurban organizations, help reaches to even the remotest corners of the world.
- ♦ The qurban also brings economic vitality to the market.
- ♦ By means of ibadah of the qurban, the profession of animal breeding, which is an important source of income, is supported. In this way people who breed and sell animals for qurban are able to ensure their sustenance.



B. THE RULING OF THE QURBAN

Slaughtering sacrifice is an order of Allah to His Messenger (pbuh). This is expressed in the following verse, **“Therefore to your Lord (alone) turn in Prayer and Sacrifice.”**¹

The verse **“To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves”**² also points to the fact that offering blood sacrifices is something that Allah Almighty wants from His servants.

Allah’s Messenger warns the believers in this regard as follows, *“Whoever can afford it, but does not offer a sacrifice, let him not come near our prayer place.”*³

In another tradition, Allah’s Messenger (pbuh) points out that the act of offering a blood sacrifice goes back to the Prophet Abraham (pbuh) as follows, *“Offer sacrifices because this is the Sunnah of your father Abraham (pbuh).”*⁴

It is a Sunnah upon a Muslim who owns the money required to purchase the animal over and above his basic needs and the needs of those for whom he provides financial support on the days of festival. The responsibility of offering a sacrifice cannot be fulfilled by donating a live animal or money equal to its value to the poor and the needy.

Offering a qurban on the days of Festival of Sacrifice is a vigorously enjoined individual Sunnah (kifai Sunnah muakkadah) upon the wealthy and the free Muslims who have reached the age of puberty and have a sound mind. (According to the Hanafi School, it is wajib (necessary) upon those who are accepted by definition of Islamic Law as wealthy.)

The offering of a qurban is both an individual Sunnah-based practice for a single person and a collective Sunnah-based practice for the members of a single household or several households for whose financial support one person is responsible. In other words, if a qurban is slaughtered by the person who is financially responsible for the members of a given household or a number of given household(s), the mem-

1 Al-Kawthar, 108: 2.

2 Al-Hajj, 22: 34.

3 Ibn Maja, Adahi 2

4 Sunan ibn Maja

bers of this household, or these households, will be exempted from the requirement to offer an qurban even though it would be an emulation of the Sunnah for each of them separately. (According to the Hanafi School, every rich member of a household has to offer a sacrifice individually.)

Regarding the responsibility of qurban, there is no difference between a traveler and a resident. (According to the Hanafi School, qurban is not wajib upon a traveler.)

If a person vows to offer a sacrifice on the days of Festival of Sacrifice, then it becomes obligatory upon him to offer a sacrifice in those days. If he does not, then he becomes a sinner. It is not permissible to the person who offers a sacrifice as a result of a vow (nadhr) to eat from the meat of the animal that he sacrificed. It is also not permissible for him to let the rich people or the people for whose financial support he is responsible for, to eat from it. He must distribute all parts of his votive sacrifice including its hide among the poor.

One does not have to offer a sacrifice in the name of a deceased person unless the the deceased leaves a will asking for a sacrifice in his name. It is not allowed either to slaughter an animal on behalf of another person unless he specifically gives permission and the power of proxy in this matter. (According to the majority of the scholars except the Shafiis, one may offer a voluntary sacrifice to send its spiritual rewards to a deceased person.)



C. REQUIREMENTS RELATED TO THE CONDITIONS OF THE ANIMALS THAT COULD BE OFFERED AS QURBAN

Animals that can be offered as sacrifice can only be from the species of sheep, goats, cattle, and camels. Water buffaloes are accepted among the species of cattle. Both male and female of these animals can be offered as sacrifice.

THE ES THE AGE OF ANIMALS THAT CAN BE OFFERED AS QURBAN AND TOTAL NUMBER OF PEOPLE WHO CAN HAVE A SHARE IN ONE QURBAN SENTIAL ACTS OF HAJJ		
TYPE OF ANIMAL	ITS AGE (MINIMUM)	TOTAL NUMBER OF PEOPLE WHO CAN HAVE A SHARE IN ONE QURBAN
Sheep	1	1
Goat	2	1
Cow, Bull, Water Buffalo	2	7
Camel	5	7

Sheep may be sacrificed if it is a full year old or has dropped its front teeth, provided that this occurred after it was six months old. One may sacrifice a goat, which is a two full years old, a cow or a buffalo, which is two full years old, and a camel, which is five full years old. (According to the Hanafi School, a goat can be sacrificed if it is a full year old.)

Sheep and goat can be offered as sacrifice for only one person; however it is permissible to share with others in a single qurban if it is a camel or a cow, whether this involves sharing in its price or in the reward due for offering it. It is not permissible for more than seven people to share in a single qurban. However, if the number of people sharing in the qurban is fewer than seven, it is acceptable.

It becomes a valid sacrifice and a valid partnership if some of the seven people who have a share in the sacrifice have the intention to slaughter it as qurban, some others with the intention to have meat to eat, some with the intention to sell the meat, some with intention to offer a hady sacrifice due to performing hajj tamattu or qiran, and some with the intention of offering an aqiqa or a nadhr qurban.⁵ According to the Hanafi School, those who participate in offering a sacrifice must all have the intention to offer it as sacrifice; otherwise it would not be valid. Even if one of the people who have a share in sacrifice has the intention to slaughter the animal with a different intention, the qurban will not be acceptable for all those who participate in it.⁶

One should prefer corpulent animals to offer as qurban. This is because the most preferable among the animals offered as qurban is camel, and then cow, then sheep and finally goat. This sequencing is based on the amount of their meat and for the purpose of making more donation of meat to the poor and the needy.

It is not permissible to sacrifice an animal with a defect that has resulted in a reduction in the animal's meat, fat, or some other edible part of its body. One may not sacrifice an animal which is blind, lame, too thin, or ill. Nor may one sacrifice an animal whose ear or tongue was cut or an animal whose all or most of the teeth are fallen.

It is permissible to sacrifice an animal that has a broken horn and a castrated animal.

D. WHEN AND HOW TO SLAUGHTER A QURBAN

a. The Time to slaughter a qurban

Qurban should be slaughtered at a certain time. If it is not slaughtered in its specified times, then it becomes invalid as a qurban and it becomes an animal slaughtered to satisfy the need for meat.

The time for slaughtering one's qurban begins when sufficient time has passed since sunrise on the Day of Sacrifice and one has performed the two rak'ahs and the two sermons have been delivered, even if the sun has not risen a spear's length in the sky; however, it is preferable to delay one's slaughtering until the sun has risen this much. The time for slaughtering lasts until the end of the fourth day of the festival. Once the time period set aside for slaughtering has begun, it is permissible to slaughter both at night and during the day; nevertheless, it is reprehensible to slaughter at night unless there is a need to do so. (According to other schools of Islamic law, one must offer the sacrifice by the evening on the third day of the festival. According to the Hanafi School, it is not permissible to slaughter qurban at night.)

5 Al-Nawawi, *al-Majmu'*, 8/369-370

6 Ibn Abidin, *Radd al-Mukhtar*, 6/316

b. How to Slaughter a Qurban and Supplications for Qurban

It is an emulation of Sunnah to do the following five things:

- 1) That the person slaughtering invokes the name of Allah. If someone who fulfills the conditions to slaughter an animal according to Islamic Law but forgets to invoke the name of Allah when slaughtering an animal, it is still lawful to eat its meat. However, it is reprehensible to omit this invocation deliberately. (According to the other schools, invoking the name of Allah is a condition for slaughtering an animal. However, if it is omitted unintentionally, the animal's meat may still be eaten.)
- 2) That the person slaughtering sends blessings upon the Prophet,
- 3) That the person slaughtering utters the words Allahu akbar three times after invoking the name of God,
- 4) That the animal be caused to face the qiblah upon being slaughtered, and that the person slaughtering it face the qiblah as well.

INFORMATION BOX

The qurbans that are slaughtered before the Eid prayer, or after the festival days are considered invalid. This is stated in a hadith: "The first thing we will do on this day of ours, is to offer the (Eid) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunnah (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)." (Bukhari Adahi I; Muslim, Adahi 1)

- 5) That the person slaughtering invokes Allah to accept his sacrifice

The animal which will be offered as qurban is brought to the place where it will be slaughtered. It is laid down on his left side facing the qibla. Then the person who will slaughter the animal makes the intention. Intention can be made later. It is recommended to say the following when slaughtering the animal, "Allahumma hadha minka wa ilayka fataqabbal minni kama takabbalta min sayyidina Muhammadin nabiyyika wa Ibrahim khalilika "O God, this is from You and for You, so please accept it from me. Just like you accepted it from Your Prophet Muhammad and from Your friend Abraham)."

Its back right foot should be left free and its other legs should be tied up. Afterwards the following verse is recited:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"... "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds."⁷ After that, one slaughters the animal by saying,

"Bismillahi Allahu Akbar, Allahu Akbar, Allahu Akbar." The animal's windpipe, esophagus and the two veins next to these (between them) should be cut. It is sufficient to cut the windpipe and the two veins. Until the animal dies, it is not permissible to cut its neck completely and separate its head from its body.

7 Al-An'am, 6: 162.

If the owner of the qurban knows how to slaughter an animal, he should do it himself. It is not permissible for women to slaughter an animal even if they know how to do it. They should appoint a man as their proxy to slaughter their qurban on their behalf.

The person who slaughters the animal should be a Muslim or a person from the People of the Book (ahl al-kitab, i.e. Jews and Christians). The animals slaughtered by the People of the Book is permissible for Muslims. However, animals slaughtered by Zoroastrians, idol-worshippers or apostates are not permissible to eat for Muslims. Even though it is undesirable to have an insane, a child under the age of discernment, or a drunk slaughter an animal, it is still permissible to eat the meat of the animal that they slaughtered. In like manner, even though it is reprehensible, it is still permissible to eat the meat of the animal slaughtered by the blind.

It is permissible to slaughter the qurban both at night and during the day; nevertheless, it is reprehensible to slaughter it at night unless there is a need to do so.

The person doing the slaughtering seeks out a soft place on which the animal can lie. The animal should be caused to face the qiblah, and the person slaughtering it should face the qiblah as well. The person doing the slaughtering sharpens his knife beforehand. However, it is undesirable to sharpen one's knife while the sacrificial animal is looking at it; it is likewise undesirable to slaughter one animal while another is watching it. The animal must be fully alive before it is slaughtered if there is some cause to which its death might be attributed; otherwise, it is not necessary that the animal be fully alive before being slaughtered. Hence, if an animal, which is ill without there being some other cause to which its death might be attributed, is slaughtered when it is breathing its last, it will be permissible to eat of its meat even if the blood does not gush out of it when it is slaughtered and even if it does not make any violent jerking motions.

The meat of animals slaughter in the name of a being other than Allah is prohibited to the Muslims.



c. What Needs to be Done about the Meat and the Hide of the Qurban

The owner of the qurban and members of the household may eat from the meat of the qurban slaughtered on Eid Al-Adha.

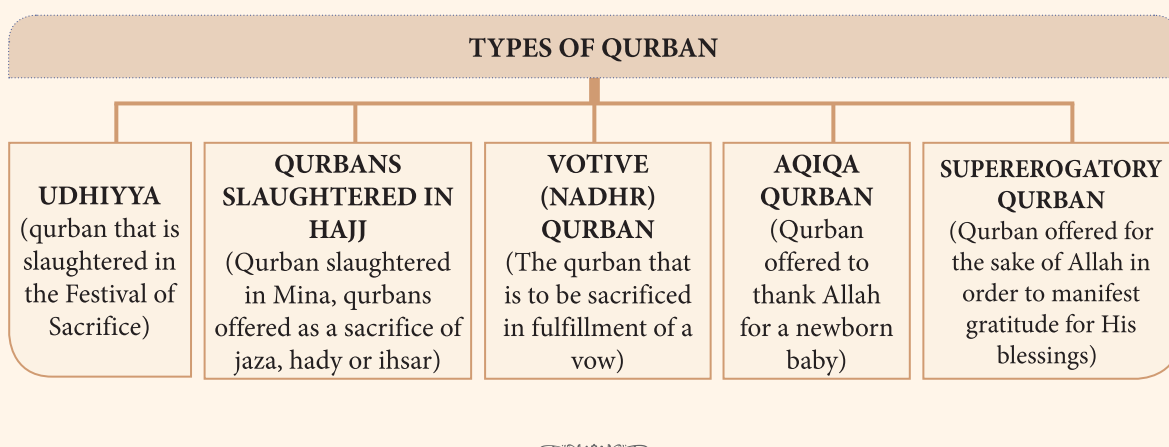
The meat of the qurban is divided into three parts. One part is distributed to the poor as charity, one part to the relatives and friends. The remaining part is left for the household to eat. The person who

slaughters the qurban even though his financial situation is not good may keep the entire qurban for himself and his family members.

It is a Sunnah for the owner of the qurban to eat from his qurban except the qurban vowed to be slaughtered. It is permissible to sell the meat and the hide of the qurban, to pay the butcher's fee by it, to give it to the rich, to consume all of its meat without giving anything to the poor as charity, and to take it to another district, village, or city and distribute it to the poor there. If the butcher is poor, it can be given to him, and likewise it can be offered to the rich as a treat.

The hide of the qurban is donated as sadaqa to those people to whom zakat may be given. It may also be donated to institutions and services such as mosques, schools, roads, bridges, water fountains, religious foundations and charity organizations that operate in accordance with the teachings of Islam. It is not permissible to give it to people, establishments and foundations that do not work in accordance with religion and that commit actions in unlawful ways.

The owner of the qurban can also use the hide of the animal to make an item that he/she can continuously use such as clothing etc.



E. NADHR AND AQIQA QURBANS

a. Nadhr (Votive) Qurban

Nadhr qurban means to vow or promise on the part of a person who is an adult and of sound mind (mukallaf), of obliging himself for the sake of Allah to slaughter an animal that is not obligatory. Vow might or might not be attached to a condition. For example, the case of a person who says, "If my son passes his exams with an A, I promise to offer a sheep as sacrifice" is an example of a conditional vow. The case of a person who unconditionally says, "I promise to sacrifice a ram for the sake of Allah" is an example for an unconditional vow.

It is obligatory to slaughter the animal that has been vowed to be slaughtered. The person who has vowed has made it obligatory upon himself to fulfill his vow. Allah Almighty says in the Qur'an, **"... Then let them (believers) complete the rites prescribed for them, perform their vows..."**⁸

The animal slaughtered because of a vow cannot be given to the rich. Nor can the family members (himself, his wife, his father, his mother, his grandfather, his children and his grandchildren) of the person who offer the nadhr qurban eat from it. If they eat from it, they have to give charity in the amount equal to the value of the part they ate.

8 Al-Hajj, 22: 29.

If a person says for the animal with him “This is a qurban” or, “By Allah, I will sacrifice this as qurban”, that animal becomes a nadhr. After saying this, he cannot sell or change that animal with another animal to sacrifice. He has to sacrifice that specific animal. If that animal is lost or stolen before the festival day – if the owner has no negligence in this regard – he does not have to do anything. However, if he destroys it, he has to buy a similar animal and offer it as sacrifice.

The hide and the intestines of a nadhr (votive) qurban can be donated to the poor or charity organizations just like the regular qurban. Its skin or hide can also be utilized as a household item. However, in the latter case, a charity in the amount of its value should be given to the poor.

b. Aqiqa Qurban

The word aqiqa lexically means the hairs of a newborn baby. As for terminological meaning of aqiqa, it refers to the qurban that is slaughtered out of gratitude to Allah the Almighty for the birth of a newborn baby. It is also called “nasika”.

It is emphatically enjoined upon those who have a new baby to sacrifice an aqiqa qurban. It is recommended to sacrifice the aqiqa qurban on the seventh day after the birth. The day that the child was born is included into the count of the seven days. It is recommended that the child’s hair is cut; that a nice name is given to the baby; that gold, if possible, and silver, if it is not possible, in the extent of the weight of the baby’s hair is given as charity to the poor on the same day.⁹

The aqiqa qurban for a child can be offered by the person who is responsible for his/her support until the child reaches the age of puberty. If it is not slaughtered until the age of puberty, the aqiqa can also be offered as sacrifice by the child himself/herself.

If it is possible, one offers two aqiqa qurbans for a boy and one aqiqa for a girl. It is reported that Aisha (r.anha) said, “Two sheep or goats equal to each other are sacrificed for a boy and one sheep or goat is sacrificed for a girl as aqiqa.”¹⁰ However, there are narrations that Allah’s Messenger (pbuh) sacrificed one ram for Hasan and one ram for Husayn. It is narrated that Abdullah b. Abbas (r.a.) said, “The Messenger of Allah (pbuh) sacrificed a ram for both al-Hasan and al-Husayn each (Allah be pleased with them).”¹¹

When slaughtering aqiqa, one says, “Bismillahi wallahu akbar. Allahumma hadha minka wa ilayka. Allahumma hadhihi aqiqatu fulan.” Meaning: (In the name of Allah, Allah is the Greatest. This is from You and to You. This is the aqiqa for so and so.)

Aqiqa qurban can be slaughter any time during the year, while the regular qurban is sacrificed only in the Festival of Sacrifice. The conditions required for the animal, which will be offered as qurban, is also required for the animal that will be sacrificed as aqiqa.

It is reprehensible to smear the blood of the qurban on the child’s forehead. Just like udhiya, the meat of the aqiqa qurban can be eaten, given as charity, but can never be sold. It is recommended to cut the meat and organs of the animal without breaking its bones because it is like a supplication that the child has a safe and sound life. Sending the meat to the poor is better than inviting them to eat it.

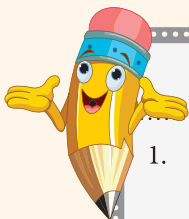
The aqiqah qurban may be slaughtered from the day the child is born until they reach the age of puberty. However, it is more virtuous to slaughter the qurban seven days after the birth of the child. On that day, the aqiqah qurban is slaughtered; a name is given to the child, and his/her hair is cut. It is recommended to give gold and silver as charity in the amount of the weight of the child’s hair.

The person who offers the aqiqa qurban and his/her friends and relatives may eat from the meat of the aqiqah qurban. He/she may distribute the meat as charity, as well. As for the skin, as it can be used at home, it can also be given as sadaqa.

9 Al-Shirbini, Mughni al-Muhtaj, 6/295

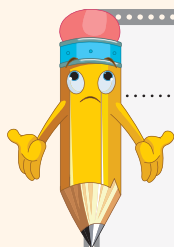
10 Al-Darimi, Adahi, 4

11 Abu Dawud, Dahaya, 21



REVIEW QUESTIONS

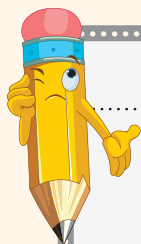
1. Explain the relationship between the lexical meanings of the word “Qurban” and the “Qurban” as an act of worship.
2. Research the rulings of slaughtering a qurban according the different schools of Islamic law?
3. Who should offer a qurban? Explain.
4. Write the conditions required related to animals that can be slaughtered as qurban.
5. Which animals cannot be offered as qurban? Specify.
6. When is the right time to slaughter the animal as qurban?
7. Specify the ruling of the qurban that is slaughtered before the Eid prayer.
8. For what reason is the Aqiqah Qurban offered?



TRUE-FALSE QUESTIONS

1. () Animals whose horn is cut can be sacrificed as qurban.
2. () The last time that the qurban can be slaughtered is the time of sunset on the fourth day of Eid.
3. () If a Christian or a Jew slaughters the qurban by mentioning the name of Allah, the meat of that animal may be eaten.
4. () The one who offers the aqiqah qurban and the members of his /her household cannot eat from the meat of the aqiqah qurban.
5. () Lambs that are at least six months old but are as fleshy and large as a one year old sheep may be offered as qurban.





MULTIPLE CHOICE QUESTIONS

1. Which of the information given below **is incorrect**?
 - A) The qurban can only be slaughtered from animals that are of cattle, sheep/goats and camels
 - B) The person responsible for the qurban must be a Muslim, able-minded and free.
 - C) The ibadah of qurban can be fulfilled without slaughtering an animal, by giving the animal or its worth to a poor person as charity.
 - D) If the animal is killed without shedding its blood, it will not be accepted as a qurban.
2. Which defect, mentioned below, does **not prevent the animal from being offered as qurban**?
 - A) If it is castrated
 - B) If it is lame
 - C) If most of its teeth were fallen
 - D) If one of its eye is blind
3. Which animal is the most virtuous amongst the animals that are to be slaughtered as qurban?
 - A) Sheep
 - B) Camel
 - C) Cow
 - D) Goat
4. Which of the information given below is **correct in regards to the way of slaughtering the qurban**?
 - A) The non-believer and polytheist may slaughter the qurban.
 - B) Even if the basmala is not said intentionally while slaughtering the animal, the meat of that animal may be eaten.
 - C) If basmala is forgotten while slaughtering the animal, the meat of the qurban may be eaten after the basmala is recited.
 - D) If a Christian or Jew slaughters the qurban, it cannot be eaten.
5. Separating the meat of qurban into how many parts is a recommended action??

A) 4	B) 3
C) 2	D) 5
6. Which information has been given below is **incorrect in regards to the aqiqah qurban**?
 - A) It is also called nasika
 - B) It is slaughtered to thank Allah
 - C) Its skin can be sold
 - D) It is recommended to slaughter it on the 7th day after birth

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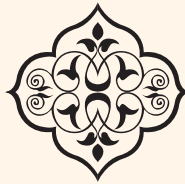
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ANSWER KEYS

CHAPTER 1

FILL IN THE BLANKS

1- Faraid • 2- Fuqaha • 3- Taabbudi rulings • 4- ibadat, muamalat, uqubat

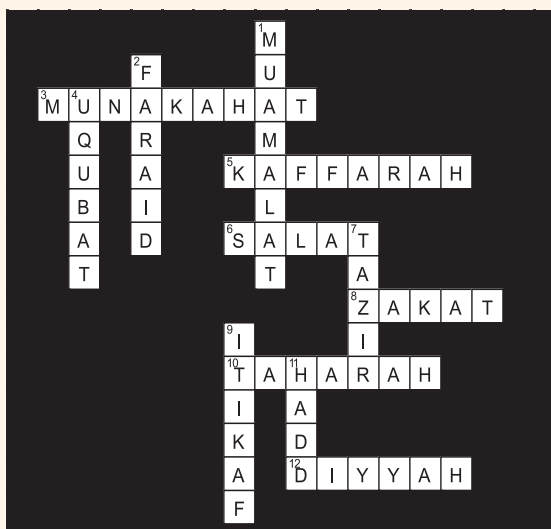
TRUE- FALSE QUESTIONS / 1- F, 2- T, 3- F

MATCH THE FOLLOWING / 2, 3, 6, 5, 1, 4

FILL IN THE GAPS WITH THE MAIN SUBJECT OF THE SCIENCE OF FIQH

1- 1- ibadat 1- 2- Uqubat 1- 3- Ibadat
1- 4- Uqubat 2- 1- Ibadat 2- 2- Uqubat
2- 3- Muamalat 2- 4- Ibadat 3- 1- Muamalat
3- 2- Muamalat 3- 3- Uqubat 3- 4- Ibadat

CROSSWORD PUZZLE



MULTIPLE CHOICE QUESTIONS

1- C, 2- C, 3- D, 4- B, 5- C

CHAPTER 2

TRUE- FALSE QUESTIONS

1- T, 2- F, 3- T

FILL IN THE GAPS WITH THE NAME OF THE CITY WHERE THE MUJTAHID LIVED

1- 1- Mecca 1- 2- Baghdad
1- 3- Kufa 1- 4- Medina
2- 1- Medina 2- 2- Damascus
2- 3- Basra 2- 4- Baghdad

MATCH THE FOLLOWING

5, 3, 6, 1, 4, 2

FILL IN THE GAPS

1- Hanafi, Maliki, Shafii, Hanbali
2- Ottoman, Majalla 3- Kufa, Medina
4- Middle East, Far East Asia

MULTIPLE CHOICE QUESTIONS

1- C, 2- B, 3- C, 4- A, 5- D,



CHAPTER 3

MATCH THE FOLLOWING

2, 4, 5, 6, 3, 1

TRUE- FALSE QUESTIONS

1- F, 2- F, 3- T

FILL IN THE BLANKS

1- Ahliyyah 2- Sunnah al-huda 3- Halal
4- Tatawwu, mandub, nafila 5- haram

FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

1- 1- Fard al- kifai 1- 2- Makruh
1- 3- Mubah 1- 4- Fard al- ayn
2- 1- Makruh 2- 2- Sunnah
2- 3- Fard al- kifai 2- 4- Nafila

MULTIPLE CHOICE QUESTIONS

1- D, 2- A, 3- D, 4- B, 5- C, 6- C

CROSSWORD PUZZLE



CHAPTER 4

TRUE- FALSE QUESTIONS

1- T, 2- F, 3- F, 4- F, 5- F

FILL IN THE BLANKS

1- mutlaq 2- color, taste, smell 3- istinja, istibra
4- mast, maskh

FILL IN THE GAPS WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

1- Fard 2- Makruh 3- Makruh 4- Sunnah
5- Mustahab 6- Haram 7- Fard

MULTIPLE CHOICE QUESTIONS

1- D, 2- A, 3- C, 4- B, 5- A, 6- D



CHAPTER 5

MATCH THE FOLLOWING

2, 5, 4, 6, 1, 3

TRUE- FALSE QUESTIONS

1- T, 2- F, 3- T, 4- T, 5- T, 6- T, 7- F, 8- T, 9- T, 10- F, 11- T, 12- F, 13- F, 14- F

FILL IN THE GAPS WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

1- Sunnah 2- Fard 3- Fard 4- Makruh 5- Fard
6- Makruh 7- Sunnah

MULTIPLE CHOICE QUESTIONS

1- C, 2- D, 3- C, 4- B, 5- D, 6- D



CHAPTER 6

MATCH THE FOLLOWING

5, 4, 2, 6, 3, 1

TRUE- FALSE QUESTIONS

1- F, 2- T, 3- F, 4- F, 5- T, 6- T, 7- F, 8- F, 9- T, 10- T, 11- F, 12- F, 13- F, 14- T

MULTIPLE CHOICE QUESTIONS

1- C, 2- A, 3- C, 4- D, 5- C, 6- A, 7- B, 8- A, 9- C, 10- C, 11- D, 12- B



CHAPTER 7

TRUE- FALSE QUESTIONS

1- D, 2- D, 3- F, 4- F, 5- D, 6- D, 7- F, 8- F, 9- F, 10- D, 11- F, 12- D, 13- D

FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

- | | |
|---------------|--------------------|
| 1- Obligatory | 2- Not permissible |
| 4- Makruh | 3- Permissible |
| 6- Sunnah | 5- Permissible |
| | 7- Makruh |

MULTIPLE CHOICE QUESTIONS

1- A, 2- A, 3- C, 4- A, 5- B, 6- B, 7- D, 8- A, 9- D, 10- B, 11- C



CHAPTER 8

MATCH THE FOLLOWING

3, 6, 1, 5, 2, 4

TRUE- FALSE QUESTIONS

1- F, 2- T, 3- T, 4- F, 5- T, 6- T, 7- F, 8- F, 9- T, 10- T, 11- F, 12- F, 13- F, 14- T, 15- T, 16- F

FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

1- Fard 2- Nafila 3- Makruh 4- Mustahab
5- Nafila 6- Fard 7- Makruh

MULTIPLE CHOICE QUESTIONS

1- A, 2- B, 3- C, 4- D, 5- C



CHAPTER 9

FILL IN THE GAPS

1- nisab 2- Dinar, dirham, wasq
3- muallafa al- qulub 4- rikaz

TRUE- FALSE QUESTIONS

1- D, 2- F, 3- D, 4- D, 5- F

MULTIPLE CHOICE QUESTIONS

1- B, 2- A, 3- D, 4- B, 5- D, 6- D, 7- A, 8- C, 9- B, 10- C, 11- D, 12- D



CHAPTER 10

MATCH THE FOLLOWING

8, 4, 6, 3, 7, 1, 9, 2, 5

TRUE- FALSE QUESTIONS

1- T, 2- F, 3- T

FILL IN THE GAPS

1- Madina al- Munawwara 2- Hajar al- Aswad 3- Izar, Rida 4- Sa'y 5- Tatawwu Tawaf

FILL IN THE GAPS BELOW WITH THE APPROPRIATE RULINGS FOR EACH SITUATION

1- Vajib 2- Sunnah 3- Vajib 4- Vajib 5- Fard

MULTIPLE CHOICE QUESTIONS

1- A, 2- C, 3- A, 4- D, 5- B, 6- A, 7- C



CHAPTER 11

TRUE- FALSE QUESTIONS

1- T, 2- T, 3- T, 4- F, 5- T

MULTIPLE CHOICE QUESTIONS

1- C, 2- A, 3- B, 4- C, 5- B, 6- C